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Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

Application will be made to the attorney general of New York State on the 19th inst. to revoke the certificate of the American Sugar Refinery Company, commonly known as the Sugar Trust, and perpetually enjoin it from doing business in that State, on the ground of its being an illegal monopoly binding jobbers to sell the company's products at the latter's prices, the company practically controlling the entire sugar business of the country. The petitioners are certain grocers of Syracuse. The papers were successfully served upon the secretary of the company last week at the Wall Street office. It remains to be seen whether this powerful corporation has left unguarded any vulnerable spot for legal attack.

The famous Empire State express train between New York and Buffalo on the New York Central reduced its running time last week from 8 hours and 40 minutes to 8 hours and 15 minutes, thus covering 440 miles at an average speed of 53½ miles an hour. By this new schedule it reaches the fastest rate of any passenger train in the world. England's fastest is 51.75 miles per hour; Germany's, 51.25; France's, 49.88; Belgium's, 45.04. America now heads the list. Even on the old schedule this train enjoyed extraordinary popularity. It was known that its engineers, firemen, conductors and train hands were picked men, who had merited promotion. The train was always full, and passengers have preferred it to other trains even if they had to stand. It is supposed to earn about $1,000,000 a year for the Company.

The railroad expansion going on in Russia will work important changes for the better in that semi-barbarous empire. Not only will the Trans-Siberian road, now about half-completed, open up a vast and fertile country in the far East to which the crowded, famine-stricken populations of Southern Russia will gladly migrate, but numerous other roads, not only projected but in process of construction, will supply facilities for trade and travel as well as for military movements that will almost revolutionize the social and industrial condition of the Czar's domain. Inevitably, to carry out these improvements, artisans must be imported. An order for 800 locomotives has been placed with a French manufacturing firm, but the latter is required to build these engines in Russia, near Kharkov, "which will be an impressive object-lesson to the natives," says the New York *Tribune*. Russia begins to feel the pulses of a higher civilization.

An Unwelcome Visitor.

Any foreigner visiting this country on a mission of enlightenment or helpfulness will find welcome; if, on the other hand, he comes here to stir up strife or excite race animosities, he is sure to meet with rebuff and be treated as a disturber of the peace. Dr. Hermann Ahlwardt, a member of the Reichstag, and a leader of the German anti-Semites, has come to America, at the request of some of his countrymen residing here, for the avowed purpose of provoking antagonism to the Jews, whom he styles non-producers and oppressors of the poor, who have gained whatever influence and position they have reached either here or abroad by trickery and fraud. None too much love is felt for Jews in this country, but they live undisturbed. Agitation against them will be resented, especially from a foreigner. Herr Ahlwardt has made a grave mistake — as he will find out to his cost if he tries to do what he intends.

A Cable in the Amazon.

Attempts to construct overland telegraph lines along the River Amazon in Brazil have been abandoned, owing to the rapid and dense growth of the tropical forest. A cable will now be laid in the bed of the river, and the steamer "Faraday" will be used for the purpose. She is a 5,000-ton steamer, but she will meet with no difficulty in traversing the Amazon 1,400 miles from its mouth — between Para and Manaos (at the junction of the Rio Negro with the main stream) which will be the termini of the cable. The Amazon system is perhaps the most remarkable in the world. The Andes in Peru, the extreme southern part of Bolivia, and the interior of Colombia may be reached by the waters of this mighty stream or its confluents. Small boats can even pass from it into the Orinoco, and traverse Venezuela. Were its shores peopled by a hardier and more intelligent race, this vast network of interior waterways would convey to the markets of the world an astonishing variety and volume of tropical products.

Farming as a Profession.

Farmers who read Secretary Morton's annual report will find cause for complacency and encouragement. Taking them on an average, our tillers of the soil own property, including implements, to the value of $4,000 each. As a debtor class they are vastly better off than railroad corporations, bankers, manufacturers and merchants — the mortgages on farm values aggregate only 16 per cent. As a productive class they stand at the head, for, says the Secretary, "American agriculture, after feeding itself last year, and all the towns, villages and cities of the United States, has also sold in the outside world's markets more than $500,000,000 worth of products. So the farmers of the United States have furnished 69.68 per cent. of the value of all the exports during the year 1895." The Secretary shows that the value of farm lands is steadily increasing, and reminds farmers that agriculture is "swiftly becoming a scientific profession." Intelligent farming will become more and more remunerative.

A Church Pawnshop.

The pawn-shop connected with St. Bartholomew's Church in New York city has accommodated, since it was opened eighteen months ago, about 33,000 people with loans in amounts less than $100. The aggregate amount advanced on these loans was $550,000; about $200,000 has been paid back with interest; and last week some 400 unredeemed pledges — opera glasses, clocks, revolvers, music-boxes, silverware, jewelry, etc. — were sold at auction. In every case where the article, on being sold, brought more than the loan and interest, the surplus was returned to the owner; if less, the society — "The Provident Loan" — stood the loss. It will be remembered that this enterprise was started by wealthy parishioners of Dr. Greer's church to help the worthy poor. They subscribed a capital of $100,000, which was afterwards increased to $200,000. The rate of interest on loans was fixed at 1 per cent. per month; regular pawnshops were charging 30 per cent. The enterprise has been conducted on strict business principles, and great help has been given; while at the same time the projectors have been paid interest on money invested.

Stellar Photography.

The Harvard College Observatory has been giving special attention to this branch of astronomical investigation. Remarkable results have lately been reported from the Arequipa station, the camera there revealing the existence of an extraordinary number of variable stars, not scattered, but in certain well-known clusters. In the constellation Canes Venatici the cluster Messier 3 is found to possess no less than eighty-seven variables, brightening and fading with surprising rapidity, a change of two magnitudes being recorded by the photographs in some cases in two hours. Some highly interesting questions are started by this discovery of local aggregation of variable stars; it may turn out to be a confirmation of the Lockyer meteoric hypothesis. To secure the best results possible Prof. Pickering has arranged to ship to Arequipa the famous Bruce 24-inch photographic telescope, the largest of its kind ever constructed. It is hoped that progress may be made in the resolution of the centres of some of these clusters by this instrument; at present only those near the outer edge show up as separate points, the individual lights farther in being lost in one common blaze.

Impending Legislation.

Floods of new bills proposing legislation on all sorts of subjects were introduced as soon as Congress opened — two hundred and seventy-two on a single day in the Senate. A large number of these were for the construction of public buildings. New financial measures were proposed by Senators Mills and Chandler, and by Representative Walker; the latter's scheme provides for the retirement of the greenbacks and treasury notes, so far as the Government is concerned, without cost and without contracting the currency; Senator Chandler's bill is entitled, "To provide, in connection with other nations, for the unlimited coinage of gold and silver at the ratio of 1 to 15½;" Mr. Mills proposes to coin all the silver bullion into fractions of a dollar and pay it out for current expenditures. Senator Lodge introduced a bill reaffirming adherence to the Monroe Doctrine, and providing that European Powers be officially notified of the position taken by this country. Senator Call made an earnest address on a joint resolution calling for the recognition of Cuba. The deplorable condition of affairs in Turkey was embodied in memorials and resolutions presented by Senators Cullom, Gallinger and Hoar. The abrogation of the Clayton-Bulwer treaty, the admission to American registry of forty-eight foreign-built steamships owned by Americans, the establishment of a uniform system of bankruptcy, of postal savings depositories, and of a bureau of public health, were among the notable measures submitted.

The Situation in Turkey.

No progress has been made in the solution of the Turkish problem. The Sultan delayed to the last moment granting permission to the Powers to send a half-dozen extra guardships to the Bosphorus to protect foreigners in case of emergency, and yielded only when he discovered that the ambassadors were united and firm. The most sensational event of the week in Constantinople was the flight of Said Pasha from the Yildiz Palace to the British Embassy and the efforts made by the Sultan to induce him to return. The Turkish statesman who thus turned his back upon his royal master has held many high offices, but it is known that the Sultan's behavior towards him of late had warranted the suspicion that loss of favor might be followed by something more fatal. Said Pasha is honest and patriotic, very popular among the people, and the manifest leader in case of any organized uprising against the present order. He finally consented to return to his home, with the understanding that the Powers would protect him, and would also, in the event of his re-appointment to the grand-viziership, support him in all rightful measures. The week has furnished its usual horrors of rapine and cruelty, Cesarea being the last centre of disturbance. Steps have been taken towards organizing systematic relief for the starving Armenians. The Chamber of Commerce in New York has taken action in the matter. The Red Cross Society has been solicited to administer the contributions that already begin to assume generous proportions. Miss Clara Barton, the president of the Society, will, it is believed, consent to undertake this humanitarian work.

Enlarging the Power Plant at Niagara.

The plant has been in operation but a few months, and is in itself gigantic, but its success thus far warrants the company in inviting proposals for the extension of their wheel-pit. This latter already contains three 5,000 horse-power turbines operating dynamos of the same capacity; but it is proposed to enlarge the pit so as to accommodate seven more turbines of the same size as those in position. This will give the company 50,000 horse-power for disposal — just one-half the full capacity of their big tunnel which conducts the water from above the Falls without marring the beauty of the cascade and moves the turbines. Prominent electricians declare that the problem of transmission has been solved for a circle of at least three hundred miles surrounding Niagara. All the light, heat and power that may be desired within this radius the company will be enabled to furnish at very reasonable rates, and without interruption; for the reservoir on which they depend is nothing less that the enormous volume of water pouring unceasingly from the great chain of lakes that extend nearly half way across the continent.

Our Foreign Affairs and National Finances.

These two subjects were the principal ones treated in the President's Message to Congress. His unequivocal utterance on the Venezuela question — that "the traditional policy of the United States is firmly opposed to a forcible increase by any European power of its territorial possessions on this Continent;" that the dispute can be settled only by arbitration, and that such arbitration should include the whole controversy, neither power being permitted to draw an arbitrary line and submit only the portion lying on one side of it — won universal commendation as reflecting earnest popular sentiment on this long-pending question. In dealing with Cuba the President was more restrained. He alluded to "the futile efforts thus far made to restore peace and order," to suppress the uprising of a people "struggling for a larger autonomy and greater freedom;" but he uttered no words in favor of the recognition of the Cubans as belligerents. The Armenian question he relegates to the European Powers, who alone by treaty have secured the right, "as agents of the Christian world," "to enforce such conduct of the Turkish government as will restrain fanatical brutality." He alluded to measures taken to protect American citizens and interests not only in Turkey, but also in Hawaii and China. The Alaskan boundary survey has not been completed for lack of appropriations. "It is imperative that the jurisdictional limits of the respective governments in this new region be speedily determined." The President reiterated his recommendation that this country should surrender the privileges in Samoa that came to us by the Berlin agreement, and withdraw from those islands. He favors the improvement of our consular service, and champions the cause of our shamefully-underpaid ambassadors and ministers.

Turning to domestic matters, the President sturdily defended the principle of the existing tariff despite its revenue deficiencies. He ignored the deficit entirely, making no suggestion for immediate relief by usual methods of taxation. He insisted that the drain on the gold reserve was due to the "endless chain" of greenback redemption. He recommended the retirement of the greenbacks and the treasury notes and the issuing of short and long term low-interest bonds in their place with increased circulation of national banknotes at one-fourth of the present interest tax to prevent a contraction of the currency. The State Bank proposition was not pressed. The President evidently had no expectation that his suggestion of increasing the bonded debt in order to take up and cancel the greenbacks would be heeded, and he therefore assured Congress that he "will co-operate in perfecting any other measure promising thorough and practical relief."

Our Contributors.

THE THREEFOLD HELPER.

E. J. Perley.

O weary heart! O troubled soul!
Why need thy restless yearnings be?
Since God, the Father, bids thee come
And be from every burden free.
"Come, child, to Me,
Come, child, to Me;
The eternal Father's loving heart
Doth yearn for thee."

O anxious mind! O throbbing brain!
Why need thy ceaseless plannings be?
Since Christ, the Elder Brother, hath
Prepared a heavenly home for thee.
Have faith to see,
Have faith to see,
The blessed Saviour's loving plan
Embraceth thee.

O bitter thoughts! O secret fears!
Why need this fierce, wild turmoil be?
The Holy Spirit waits to speak
His "peace be still" to life's dark sea.
Believe and see,
Believe and see,
The Father, Son and Holy Ghost
All work for thee.

Unity, Me.

POLITICAL ECONOMY AND TEACHINGS OF THE NEW TESTAMENT.

Rev. Geo. M. Steele, D. D.

CERTAIN industrial reformers in our day have a great deal to say on the viciousness of current economical theories and their inconsistency with the principles laid down in the New Testament. These people for the most part mean well, and the ends at which they aim are frequently very laudable; nevertheless their utterances are as inconsequential and nugatory as can well be conceived.

Political economy has to do exclusively with the prosperity of communities as involved in the creation and conservation of wealth. It consists of principles on the application of which such prosperity depends. In this, as in all other sciences, so far as these principles are true they cannot conflict with any other truth, whether revealed or ascertained by human ingenuity. In this, too, as in other concrete sciences and philosophies, certain principles that have at one time been regarded as true, at another time have been found to be false, and have been discarded. But neither in this nor in others are the tests of validity to be found in the Bible. In it we have no instruction concerning the circulation of the blood, or the theory of gravitation, or the binomial theorem, or the multiplication table. Just as surely we shall not find in it any instructions by which we may determine the effect of a gold or a silver standard, or of a protective tariff or of free trade, or of the single tax. The Scriptures assume no authority whatever except in respect to moral and religious conduct.

The reason for the confusion here spoken of is twofold. In the first place, there is attributed to economics a vastly larger province than in any sense belongs to it. It is frequently treated as covering the whole field of human relationship, and as being nearly synonymous with sociology; whereas it is only one among several social sciences, and occupies a limited sphere. Even if we had a perfect political economy — as we have not — there would be vast social relationships which it would not touch. In the second place, ethics itself is a social science and is in intimate relationship with all the other social sciences, while at the same time as distinct from them as they are from one another. All of these occupy not only contiguous territories, but they interlace and in a way overlap each other. Many acts which are distinctly ethical are at the same time political, or domestic, or economical, or possibly all of them together. Some kinds of conduct are economical because they are morally right, and *vice versa*. Fraud, robbery, drunkenness and licentiousness would be wrong even if they had no economic consequences; but they would have bad economic effects even if they were not in themselves morally offensive. We have a proverb that "honesty is the best policy." Of its truth there can be little doubt; but it does not contain any particle of moral principle. That honesty is a good policy is no ethical reason why it should be practiced. Economically, honesty may be adopted because it pays. But ethically it is to be adopted whether it pays or not, and because it is right. Industry, frugality and temperance are to most men conditions of temporal prosperity. They are also ethical virtues, and it is doubtless true that we should be under obligations to practice them even if they involved no worldly advantage. The various systems of truth in the intellectual universe no more conflict with or modify one another than do the great forces of the physical universe. Cohesion or chemical affinity or vegetable growth may limit or change the effects of gravitation, but they do not affect its character or diminish its power. So the moral law limits and modifies the effects of the social sciences, but it in no respect changes their character.

We are sometimes referred to the Sermon on the Mount as if it were

A Syllabus of Political Economy.

But in it there are only four passages that can have even a possible reference to economic principles, and these only by a severe straining of the interpretation.

The first of these is that in which the disciples are advised, if one of them has two coats, to give one of them to him who has none; and to a neighbor that would borrow to freely lend without question of the probability of repayment. So far as there is any possible economic content here, it is an implication of the right of property and nothing more. The duty of benevolence is enjoined; and this is an exclusively ethical matter and would be binding whether it had any economical effect or the opposite.

The second passage referred to is that in which men are counseled not to lay up treasures for themselves on earth, but rather in heaven. This taken in connection with other passages can hardly be interpreted as forbidding the creation or accumulation of wealth — in which case, instead of suggesting any economic principle, it would be the repudiation of every such principle as having no place in Christian society. Like the injunction to hate one's brother, it is not to be interpreted with bald literalness; it is only an intensely figurative way of expressing the absolute inferiority and inutility of temporal wealth as compared with the "true riches."

The third passage which has been thought to have some bearing on this subject is the exhortation to have no thought for the future — to do as the lilies and the birds do. They do no work and have no care and take up no responsibilities; and yet their wants are all supplied. I suppose no one in his sober senses would make this a warrant for a lazy, unenterprising and indolent style of life. The general tenor of Scripture is unmistakably against this. Yet it is rather more likely to have just this meaning than any other if it is to be literally interpreted as having an economic aspect. The simple, natural lesson is that of faith in God; and such a faith cannot be exercised by one who is not putting forth all reasonable efforts to do his duty whether in his temporal or his spiritual relations.

It is sometimes said that the Golden Rule is a proper basis for a sound economic system. The Golden Rule is most certainly in requisition in all sorts of conduct growing out of human relations. It is possible, of course, in the name of political economy to apply principles which are subversive of this Rule. In such a case the Rule would stand in the way of any conduct implied, just as it would stand in the way of the chemical concoction of poisons for the purpose of destroying human life, while at the same time we may deny that it has anything to do in determining the truth or falsehood of either economic or chemical science. The Golden Rule would be a standard of conduct even if there were no such thing as wealth in the world, and therefore no such thing as political economy, and it would be the same whether one economic system or another were adopted. As has been already stated, no correct principles or set of principles can antagonize any other. No true science can conflict with the moral law, or the ethics of the New Testament, though it may be entirely independent of either.

What is true of the Sermon on the Mount is true of all the rest of the New Testament It nowhere gives any data for the construction of a science of economics. It has been attempted to show that socialism is taught. The only even slight indication of this is the account in the Acts of the Apostles of the experiment tried in the early history of the infant church in which "they had all things common." But there is no intimation that this was required of any. Indeed, there is ample evidence that it was not. In Peter's impeachment of Ananias he says, distinctly, respecting the property withheld: "While it remained was it not thine own; and after it was sold was it not in thine own power?" It was not because this disciple refused to put a part of his property into the common stock that judgment came upon him; but because he made a pretence of doing what he did not do and lied about it. There is no indication that the principle of the community of goods prevailed in the early church, but several that it did not.

What the New Testament teaches is not any physical or social science or philosophy, or the applications of them to the conduct of life, but the supremacy of the moral law in this conduct always. It furthermore teaches that the only guarantee of this application is in our loving our neighbor as we love ourselves, and this love comes not by culture and discipline, but by the Spirit of God. It is not in any science or in any system of thought — it is extra-rational and supernatural. There is wrong and selfishness and all kinds of injustice among men, and these operate to pervert the truths of science as well as the principles of righteousness. But the word of the Lord is sure and it endureth forever.

Lasell Seminary, Auburndale, Mass.

TESTIMONY OF THE CENSUS

Concerning Religious Progress in the United States.

Rev. Walter Ela.

MUCH has been said of late with reference to the waning influence of the churches of this country, as indicated by depleted congregations and Sabbath desecration. On the other hand, the recent gatherings of Christian workers in unprecedented numbers, notably the Christian Endeavor Convention in Boston 50,000 strong, the Epworth League Convention at Chattanooga 10,000 strong, and the Baptist Young People's Union 10,000 strong, give indications of increasing Christian activity and influence.

What light is thrown on the subject by the statistics gathered for the census of 1890 as compared with those of 1850 and 1870? I have chosen these dates as covering the period of the greatest change in the character of our population, as sufficiently long to indicate the drift of the times, and as furnishing exact data for comparison.

	1850	1870	1890
Pop. of U. S.,	23,191,876	38,558,371	62,622,250
Catholics,	1,614,600*	4,600,000*	7,302,201†
Non-Catholics,	21,577,276	33,958,371	55,320,049
Ch. Edifices,	38,061	63,082	142,531
Cath. "	1,222	3,806	6,815
Prot. "	36,839	59,276	135,705
Prot. Com'o'ts,	3,529,988‡	6,673,396‖	14,354,935§

* Dorchester's "Problem of Religious Progress," p. 549.

† Dr. H. K. Carroll, who had charge of the statistics of the churches for the census of 1890, gives the number of Catholic communicants (including with Roman Catholics a few other small bodies of Catholics) as 6,257,871, which he reckons as 85 per cent. of the whole Catholic population — 15 per cent. being children who have not come to their first communion, and consequently are not counted as communicants.

‡ Dorchester, p. 540.

‖ Dorchester, p. 542.

§ Obtained by deducting the number of Catholic communicants (6,257,871) from the total number of communicants (20,612,806).

Ratio of church edifices and communicants to the population, —

Edifices.	1850	1870	1890
All denom.	1 to 609	1 to 611	1 to 439
Protestant,	1 to 586	1 to 573	1 to 413
Catholic,	1 to 1,320	1 to 1,208	1 to 831
Communicants.			
Prot. to entire Pop.	1 to 6.57	1 to 5.78	1 to 4.36
Prot. to Prot. Pop.	1 to 6.11	1 to 5.09	1 to 3.85

Per cent. of increase of communicants,	1850-1870	1870-1890	1850-1890
Entire Pop.	66.3	62.4	170
Prot. "	57.3	62.7	157
Cath. "	128	60	356
Per cent. of increase in edifices.			
Total "	65.7	125.9	274.4
Prot. "	60.9	125.5	262.9
Cath. "	211.4	121.0	621.4
Increase in Prot. communicants,	89	115	306.6

Thus, while the gain in the whole population for the forty years from 1850 to 1890 was 170 per cent., and the gain in the Protestant population (including all non-Catholics) was 156 per cent., the gain in Protestant communicants was 306.6 per cent., and the gain in Protestant church edifices was 262.9 per cent.

In 1850 there was one Protestant communicant to 6.11 of Protestant population; in 1890 there was one to 3.85.

In 1850 there was one Protestant church edifice for every 586 of the Protestant population; in 1890 there was one for every 413. The number of church edifices having increased so much faster than the population, it follows that if the same percentage of the people attended church in 1890 as in 1850, the congregations in the several churches must be smaller. Thus a church which had an average congregation of 250 in 1850, would, on the same percentage of church attendance, in 1890 have but 176.

It will be noticed that the period of the greatest Catholic gain was between 1850 and 1870, when their increase was 185 per cent., while the increase of the whole population, 66.2 per cent., was only about one-third as great. During the next twenty years the Catholic increase fell off to 60 per cent., being less than the percentage of increase of the whole population, and less than one-third of what it was during the previous two decades.

When we add to the above the fact that the value of Protestant church property has increased in these forty years more than 618 per cent.; that these years have witnessed the organization and successful operation of more agencies for aggressive Christian work than any other portion of our history; and that the contributions for the support of this work have increased far more rapidly than the population — we think that the question whether the churches are losing their hold upon the people is pretty definitely answered.

Danielson, Conn.

THE GENERAL CONFERENCE:

The Problem of Reduction.

Rev. J. O. Sherburn.

AS the HERALD is already committed to some plan of reduction, permit me to suggest a scheme which may possibly present less radical and instant changes than the one already hinted — two delegates for Conferences of less than 100, and four for those larger — and hence be more likely to carry. The opposition to this last-mentioned plan would come from all the larger Conferences — more than half — since it would work a reduction in all their delegations. This plan is none too radical, and would yet leave the Conference far too large; but it would be almost sure of defeat. There are now seventy Conferences of over one hundred members each, and by the plan mentioned all their ministerial delegations must be largely decreased.

The plan here proposed is that of a gradual decrease on a so-called sliding scale. All these plans proceed, of course, on the supposition that lay and ministerial delegations are to be made equal — a supposition to be according to reality very soon, doubtless. Let the ratio of ministerial delegates for the Conference of 1900 be one to sixty. That would give a Conference of about 240 preachers and an equal number of laymen, and would be a slight reduction in the present size of the Conference. For the next Conference (1904) let the ratio be one to eighty. That would give, providing for no increase or enlargement in Conferences, about 360 delegates; but the natural increase would be sure to put the number above 400, which is as large as it ever should be. Then let the ratio for 1908 be one to one hundred. On the present basis that would give only about 320 delegates, but the normal growth of the church would still keep us above 400.

This plan would have no great advantage over the one first named, save that it would seem a little more equitable, and would hardly appear as so sudden and large a reduction. It would have a decided advantage in that it provides for a larger ultimate reduction, and would give a full opportunity to show the advantage of a smaller Conference, and thus secure the final approval of all concerned.

It hardly seems possible that our Conferences will long insist on the present ratio, which now gives us an unwieldy, and in some sense unsafe body, which will be increased beyond working bounds when the lay delegates shall equal the clerical.

Williamstown, Vt.

What the Negro Needs.

WHAT the Negro needs is not patronizing social recognition, but to be inspired to acquire those qualities which shall command that recognition. There is no audience worth speaking of, North or South, that would not rejoice to hear Principal Washington, simply because he has won the right to be heard. We do not perceive any great desire to give black men prominent places in great social or religious occasions at the North, and Chicago did not duplicate the course of Atlanta in assigning a principal part to a Negro orator. Some sections of the South are more advanced in this matter than sections of the North. The urgent lesson for the colored people all over the country is that they are to be treated as men; and we must make their recognition in social life, their prominence in religious work and in politics, depend absolutely upon their qualities of personal manhood. To pet the Negro because he is a Negro, or to discriminate against him because he is a Negro, is equally un-American.

But it will be said that the Negro was enslaved by our ancestors — and New England had its share in bringing him from Africa, as well as Virginia — and that we owe him a great debt for the long bondage. Leaving out of account the circumstance urged by Southerners that American slavery was an improvement on African barbarism, let us admit to the full that debt. The American people suffered beyond computation for the crime of slavery. Some of the best blood of the land was shed in that awful struggle. The generation in which we live is only a fraction of itself. But the loss of treasure and

blood did not pay the debt to the Negro. How shall we pay it? By supporting him in idleness? By teaching him that his color confers peculiar immunities and demands special recognition? No; by giving him his rights as a citizen, and protecting him in them; by teaching him to respond to the motives of civilization, and to become a self-respecting, independent man, standing erect in the power of his manhood, not asking favors, but conferring them. That is the goal toward which we are working, and we have spent millions of Northern money in seeking to educate the Negro and to train him to industrial independence. And that is the thing that, more than anything else, he needs today — industrial independence; and he will not be a man until he achieves it. — *Watchman* (Baptist), Boston.

A BRISTOL CELEBRATION.

Rev. John S. Simon.

A CENTENARY celebration in which Americans would have rejoiced to take part has recently been held in the city of Bristol, England. The celebration marks the fact that one hundred years have elapsed since

Ebenezer Chapel, King Street,

was opened for public worship. It was built in troublous times, and stands as a monument of the stormy transition period which followed John Wesley's death; and, to the ear which brings it to the power to hear, it is eloquent with profound meaning.

It is not possible to understand the significance of King Street Chapel if we ignore the events which led to its erection. Many American Methodists when visiting England make their way to Broadmead, Bristol. In that thoroughfare, which now lacks much of its former dignity, there is an entry between the houses which provides a path leading to an old chapel. The chapel is now hemmed in and hustled by shops and buildings, and may be easily overlooked by the hurried wayfarer. But the American pilgrim, by dint of acute questions, finds his way into the old-world building, and sits down to gather "the harvest of a quiet eye." It is no little thing for him to be able to say, on his return home, that he has been in John Wesley's "Room" in the Horsefair, Bristol — the first Methodist preaching-house ever built in the world.

Englishmen, on high authority, have been asked to accept Boston State House as "the hub of the universe." But is not the "Old Room" a dangerous rival, at least in the estimation of Methodist churchmen? On Saturday, May 12, 1739, "the voice of praise and thanksgiving" was heard in the Horsefair. On that day John Wesley placed the first stone of the new preaching-house, and speedily the building was completed.

It has had an extraordinary history. It was in this room, on February 15, 1742, that the suggestion was made which resulted in the division of the societies into classes. The suggestion led, also, to the creation of the system of Methodist finance with its stirring watchword, "A penny a week and a shilling a quarter!" Then, on August 1, 1745, Wesley's second Conference was held in the "Old Room." Those ecclesiastical evolutionists who are always seeking for primal germs do not fail to notice that, at this Conference, Marmaduke Gwynne, who was a Welsh squire and a layman in the strictest sense of the word, was present.

On September 1, 1749, Charles Wesley took possession of a small house in Stokes Croft, Bristol. He brought with him his wife, who was the daughter of Mr. Gwynne. Stokes Croft at the present time is a busy street, having lost the rural aspect which it must have worn when Charles Wesley resided there. Much search has been made for his house, but without success. He resided in Stokes Croft for twenty-two years. At the end of that time he was much divided in mind between a house on St. Michael's Hill, Bristol, and London. It is supposed that the claims of his children upon him for a thorough musical education carried the day in favor of London. But Bristol Methodists do not forget his long residence in the Croft, and it is undoubted that his influence profoundly affected the character of the Methodist societies in the city. It was his custom to expound whole books of Scripture in the "Old Room" — a practice which is sadly out of vogue in the present day, when motto texts and scraps of exhortation figure largely upon the table spread before Christian congregations in the wilderness. In addition Bristol was the birthplace of many of his finest hymns. There is a local legend to the effect that he composed some of them when strolling to and fro in a splendid avenue of elm trees which still lingers, in ruins, on the outskirts of the city. Whatever may be the worth of the legend, the place lends itself to the suggestion. It is not difficult to picture Charles Wesley beating out with rhythmic footsteps the cadences of some melodious and majestic song which was destined to thrill the hearts of myriads of Englishmen.

Americans are

Specially Interested in the "Old Room"

because it is intimately connected with events which have determined the character and success of the Methodist Episcopal Church. It was in this "Room" that Francis Asbury volunteered for America. The sympathetic listener to the voices of the past hears the brief but fateful conversation that took place there in August, 1771: "Our brethren in America call aloud for help. Who are willing to go over and help them?" The young Staffordshire man rises and expresses his willingness to go. What a moment in the history of America! The Bristol people entered heartily into the scheme. They cast loving eyes on the evangelist, whose clothes revealed the hard usage they had borne from wind and weather. They learned that he was starting for the conquest of a new world "without a penny in his pocket." A suit of clothes and ten pounds remedied these defects. Then, from the harbor out of which John Cabot sailed when he discovered North America, Francis Asbury voyaged to the rescue of perishing men.

The pensive pilgrim, when he rises to quit the chapel, will probably climb the stairs near the pulpit. Passing through a door, he will find himself in a fairly spacious room. Opening from this room are little chambers which were once occupied by John Wesley and his preachers. A sleeping-room and a study are combined after the manner subsequently adopted in Wesley's house, City Road, London. Wesley's room in the Broadmead reading-house is pointed out to all who visit the place. The American regards it with reverence. It was in this chamber, on September 1, 1784, that John Wesley "set apart" Dr. Coke as a superintendent, and Richard Whatcoat and Thomas Vasey as elders, for the societies in America. Words can only becloud the significance of that act.

At John Wesley's death the Methodist societies in England found themselves in the throes of

A Controversy Concerning the Sacraments.

Charles Wesley's long residence in Bristol had secured special privileges for the society meeting in the "Old Room." He administered the sacraments there, as did also John Wesley, and the clergy of the Church of England who ventured to assist in the work. The removal of Charles Wesley from the city, and the death of John Wesley, were successive and serious blows to the religious liberty of the Bristol Methodists. John Wesley had foreseen the crisis. He knew that he was holding the societies to the Church of England by main force, and that when his living and personal influence was removed the separation which he deprecated would occur. After much deliberation and consultation with his most trusted preachers, he determined to yield to the inevitable and to prepare the societies for a separate existence. In a conversation with Samuel Bradburn, he said: "As soon as I am dead the Methodists will be a regular Presbyterian Church." In order that he might provide for the administration of the sacraments in such a church, he proceeded to ordain some of his preachers. He did this that they might ordain others, and so hand on his presbyter's orders to successive generations of ministers. At the London Conference of 1788 he "set apart" Alexander Mather as a superintendent for England, as he had "set apart" Dr. Coke for America. He also ordained Thomas Rankin and Henry Moore as "presbyters in the church of God." Henry Moore's certificate of ordination is dated 27th February, 1789, two years before Wesley's death. Reviewing these important acts, Samuel Bradburn says: "I am certain he never repented of the steps he had taken. He believed what he had done was agreeable to the will of God; he went into eternity with that persuasion."

The clear, broad views of John Wesley were not shared by all his preachers or by all his people. We cannot now sketch the course of the sacramental controversy as it affected the country at large. All who are interested in the subject and have access to the London *Quarterly Review* will find the question treated in the number of October, 1884. We must concentrate our thoughts on Bristol, which soon became the storm-centre of the tempest.

If any man had a right to administer the sacraments to the Methodist people, at the death of Wesley, Henry Moore was that man. Wesley had specifically, under his own hand and seal, commissioned him for the work. But the trustees of the "Old Room" were sturdy opponents of the new method. It is true that their opposition involved antagonism to Wesley himself, but contemporary records show that they did not shrink from crossing swords with him. Their deed gave them the power of appointing preachers to the "Old Room" at the death of Wesley, and, notwithstanding the exertion of his influence, he could not induce them to transfer that power to the Conference. Having fought Wesley, they were willing to attack the most powerful of his preachers. In 1794 Henry Moore was appointed by the Conference to the Bristol circuit. The trustees knew what this meant. If he came he would certainly administer the sacraments in the "Old Room," according to Wesley's design. So they determined to prevent such a calamity. On Monday, August 11, 1794, they served Moore with a legal notice that he had not been appointed to the "Old Room" by them, and that they would not permit him to preach in it. Moore went down to the "Room" in the evening, and found some of the trustees seated in the pulpit ready to repel any attempt on his part to enter it. He spoke a few words to the congregation explanatory of the situation, and then announced that he was going up the hill to Portland Chapel. Immediately almost the whole congregation rose and followed him. The protesting trustees gazed from the pulpit upon a dissolving view that ended in a scene of desolation.

The exclusion of Henry Moore from the "Old Room" had important results. Almost the whole of the Bristol society stood by him and the preachers who championed his cause. A piece of ground was purchased, close by the "Room," and on it the present King Street Chapel was built. Its erection vindicated two vital principles — the appointing power of the Conference, and the right of the Methodist societies to receive the sacraments at the hands of their own preachers.

In process of time, chiefly through the influence of the "Plan of Pacification" passed in 1795, the controversy concerning the sacraments died away. Even the trustees of the "Old Room" laid down their arms and owned themselves subdued. In the chapels throughout the country the sacraments were introduced and were peaceably administered. But King Street Chapel, Bristol, must ever stand as a monument crowned with special interest — the interest that is always associated with the progress of religious liberty.

5 Harle Road, Clifton, Bristol.

A NOBLE COWARDICE.

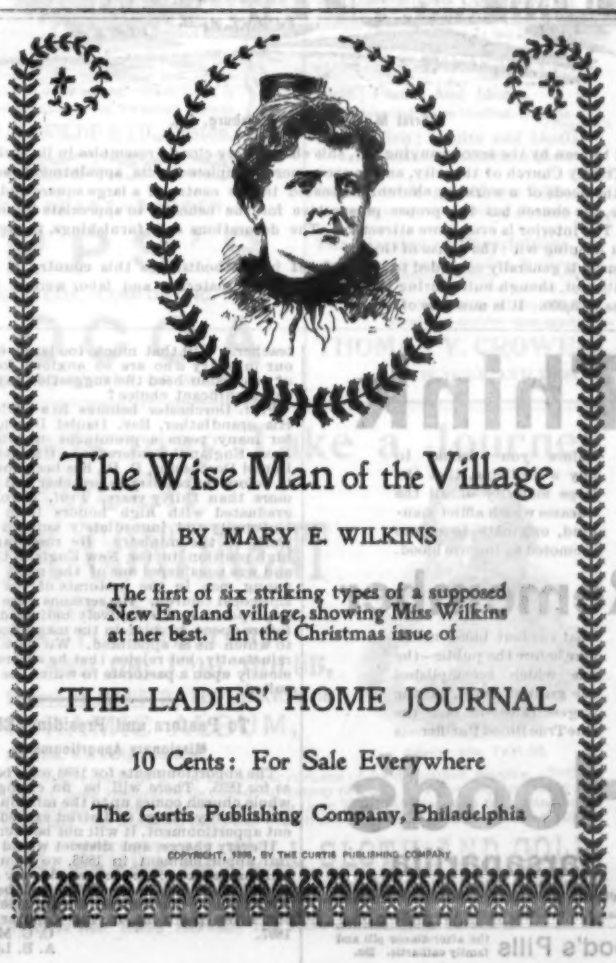
Geo. Matheson, D. D., F. R. S. E.

"There is no want to them that fear Him."—*Psalm* 34: 9.

THIS is often thought to mean that the man who fears God will have no struggle in life. That would not be true; and it would not be good, if it were true; the road for the children of the Father has always been through the fire. Why, then, is it said, "There is no want to them that fear Him?" It means that the fear of God does not indicate a defect of the nature. Blindness is a defect; deafness is a defect; lameness is a defect; these all involve privation. But the fear of God does not involve privation; it implies possession. When I go into a picture gallery, and gaze on a work of some master, and say, "I fear I shall never come up to that," does that indicate want on my part? Nay, it is participation. It is the testimony that I am already an artist. My fear is the shadow of my love; the cloud into which I enter is born of my transfigured glory. I would not part with my cloud — not for sunbeams, not for worlds. It tells me that I have seen regions beyond. It is by the artist's soul that I know my own inartisticness; it is by the light of my rainbow that I see the flood. My night has come from day; it is not want that makes me fear.

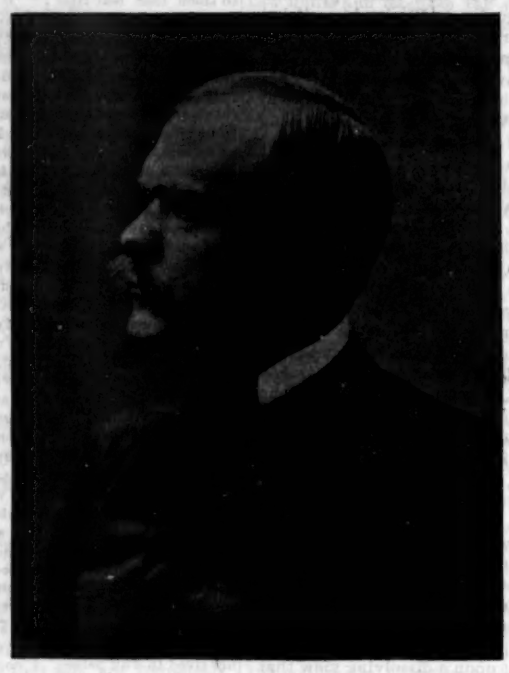
Oh, Thou Divinely Beautiful, create within me the artist's fear! Give me the sense that I cannot come near Thee, that I am following afar off. Let me feel that Thou art in heaven and I on the earth. Let me tremble before Thy beauty — tremble with the impossibility of ever being worthy of Thee; let me begin to sink when I behold *Thee* on the waters. I am well content to sink if the weight that drags me down is the weight of Thy spirit. If I walk through the valley of the shadow, it is because Thou art with me. I could not feel the meanness of my apparel if I had not seen Thy bright raiment. I could not know the dimness of my candle if I had not gazed on Thy star. I could not learn the poverty of my dwelling if I had not lived in Thy palace. I could not hear the discord of my song if I had not listened to Thy music. My humility is my comfort. I am not proud of my rags, but I am glad of my power to see them. I could not have seen them had I not first seen *Thee*. It is by the light of Thy seamless robe that my tatters have been revealed to me. It is by the breath of Thy Spirit that I have learned with trembling what it is to be dead. My trembling is my triumph; my crouching is my crown; my day of judgment is my year of jubilee, for my cry has come from the taste of Thy glory. There is no want in them that fear Thee. — *Christian World* (London).

The man or woman, says Dr. B. Ward Richardson, who trains himself in the best bodily health makes the best of life. Bodily welfare is important, not for itself only, but because the health of the mind so largely depends on the health of the body. A good engine outlives many of its masters because they attend to it more carefully than they attend to their own bodies. The usual relations of the age of maturity to length of life, indicating a ratio of one to five, suggest that a man taking twenty-one years to mature should live one hundred and five years. The fact that such life is exceptionally attained shows its possibility; and it is owing to errors that it is not more widely attained in the human species. — *Popular Science Monthly.*



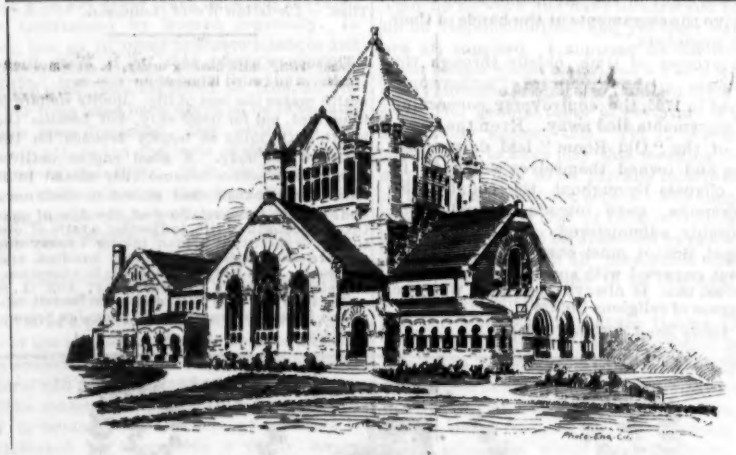
Professor Dorchester Returns to the Pulpit.

ANNOUNCEMENT was made in these columns some weeks ago that Prof. Daniel Dorchester, Jr., of Boston University, had resigned the chair of English Literature, which he has held for twelve years, and had been appointed to Christ Church, Pittsburg, Pa. He will carry on the work with his classes until the 11th inst., and leave on the next day to assume the important pastorate to which he is assigned. A farewell reception was given him by the University at Jacob Sleeper Hall on Friday evening, Dec. 6. There was a large attendance of the students, alumni, the faculty, trustees, and other friends. Prof. and Mrs. Dorchester received, and many and hearty were the words of affectionate appreciation spoken to them during the evening. In informal but brief public addresses, President Warren and Dean Huntington spoke of the thorough and faithful work which their colleague had done. To these utterances Prof. Dorchester replied with much feeling. He returns to the pastorate from a constraining sense of duty, feeling that in the pulpit is the largest opportunity to do the greatest good and to make the most of himself. Attention is earnestly called to this decision of Prof. Dorchester, made when most successful as a teacher. Will that much too large element in our ministry who are so anxious for a change of profession heed the suggestion expressed by this significant choice?



Prof. Daniel Dorchester, Jr.

Prof. Dorchester belongs to a clerical family. His grandfather, Rev. Daniel Dorchester, was for many years a prominent member of the New England Conference. His father, Rev. Daniel Dorchester, D. D., has been conspicuously before the country as preacher and author for more than thirty years. Prof. Dorchester was graduated with high honors from Wesleyan University and immediately entered upon the work of the ministry. He rose rapidly to a high position in the New England Conference, and was considered one of the most promising young men in the pastorate of the Methodist Episcopal Church. His sermons were thoroughly prepared and effectively delivered. A great future opens to him in the magnificent church to which he is appointed. We part with him reluctantly, but rejoice that he enters so auspiciously upon a pastorate to which he is so well suited.



Christ M. E. Church, Pittsburg, Pa.

As will be seen by the accompanying cut, this church very closely resembles in its style of architecture Trinity Church of this city, and is even more complete in its appointments and adaptations to the needs of a working church. Situated in the centre of a large square and on an elevated site, the church has the proper perspective for the beholder to appreciate its magnificent beauty. The interior is even more attractive. The decorations and furnishings, though rich, are in perfect keeping with the house of God.

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To Pastors and Presiding Elders.

Missionary Apportionments.

The apportionments for 1896 will be the same as for 1895. There will be no change till the whole church comes up to the million and a half line. If any charge or district exceeds the present apportionment, it will not be increased.

If every charge and district would raise the full apportionment in 1896, we should have a million and a half, which would pay all the appropriations and every dollar of the debt, and would enable the General Committee to restore the seven per cent. to the appropriations for 1897.

C. C. McCABE,
A. B. LEONARD.

A Significant Departure.

With the departure of another year, when a review is made of the condition of affairs, it is only right that some thought be given to the physical body which enables everyone to battle with life's problem and figure for themselves the profit or loss on the trial balance sheet. Though the bank account may be large and each one's material gain be great, it would not be surprising if it suddenly dawns upon many that good health has been greatly impoverished by the low condition of the blood. It is in this state that the lactic acid in the vital fluid attacks the fibrous tissues, particularly the joints, making known the local manifestations of rheumatism. Thousands of people have found in Hood's Sarsaparilla the great blood purifier, a positive and permanent cure for rheumatism.

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GENERAL CABINET MEETING IN NEW YORK.

THE General Cabinet of the Epworth League met in the Bishops' Room at 150 Fifth Avenue, New York city, at 10 A. M. on Dec. 3, and continued in session for two days. There were present Bishop FitzGerald, Drs. E. A Schell, H. C. Jennings, J. F. Berry, F. L. Nagler, R. R. Doherty, W. I. Haven, and Mr. C. E. Piper. The session had for the first time in more than a year the presence of Bishop FitzGerald, and the banquet greeting given to him at the St. Denis Hotel formed an agreeable interruption to the protracted sessions. First Vice-president Cooper was the only member absent. The reports of General Secretary Schell, Dr. Nagler for the German work, and Dr. Berry for the *Epworth Herald*, showed a remarkably successful year, and the announcement that six thousand sets of the Reading Course were actually ordered was the subject of the most hearty mutual congratulations. There were the usual number of requests for the indorsement of beneficiary organizations, summer assemblies, and proposals for collections and changes in the badge and in the constitution, but all of them were either declined or referred to the next meeting of the Board of Control, which Bishop FitzGerald announced his intention of calling together two days prior to the assembling of the next General Conference. It will be of interest to have it known also in this connection that a call for the election of General Conference district representatives on the Board of Control will not be issued until the close of the General Conference.

Three questions consumed, by their discussion, much of the time. The first was the authorization of a collection by the Epworth League Juniors for the Woman's Foreign and Woman's Home Missionary Societies. It was claimed that in hundreds of cases the Junior League had crowded out Mission Bands, and that the collection proposed would only be a proper equivalent. The following resolution embodies the action: —

"*Resolved*, That, in response to the communications of the Woman's Foreign Missionary Society and Woman's Home Missionary Society, we instruct the General Secretary to reply that, in view of the constitutional limitations upon the Epworth League, we cannot see our way clear to advise missionary collections in the Junior League."

The German contingent of the Epworth League, it is well known, has hitherto been known as the Jugend Bund. The name has been distinct almost of necessity, as the language and literature were in a sense peculiar to our German brethren. But with the use of the common devotional topics, and the preparation of a life of Wesley to be printed in both English and German, it was thought proper to urge the use of the regular name, and, on motion, Dr. Nagler was requested to urge the Germanicized form of the Epworth League name.

Notice of the appointment of a committee by the Christian Endeavor Board of Trustees to meet a like committee appointed by the Epworth League Cabinet almost four years ago, was read. As is well known, the Christian Endeavor Trustees utterly ignored this committee for three years, and the Board of Trustees at the convention in Boston last July appealed directly to the General Conference, indicating the conditions of fraternity in their appeal. Nevertheless, the Cabinet voted, as the old committee reported nothing done, to appoint a new committee, consisting of Bishop FitzGerald, Dr. Schell, and Dr. Berry, to make one more attempt at establishing fraternal relations, and the joint committee of the two organizations will probably hold a meeting in Chicago, Dec. 14. Our committee has the fullest liberty of action in anything that does not abridge the right of the denomination to control its own young people and the circulation of our own literature, and the committee can be expected to give the most patient and charitable consideration to any proposals that may in any way serve to unite in spirit and purpose the Protestant young people of America.

A resolution was ordered engrossed on the minutes of the session alluding to the decease of S. A. Keen, D. D., one of the original organizers of the Epworth League. This was a fitting tribute to the glorious man who embodied in his own person the deathless zeal and consecration to Christ for which the organization be helped to found so pre-eminently stands.

The Conferences.

N. E. Southern Conference.

New Bedford District.

North Tisbury. — The work here, in charge of Rev. W. A. Gardner, continues hopeful. Earnest efforts are being made to promote a general revival. The people are gradually returning to their homes for the winter, many having taken late vacations. The Ladies' Aid Society is actively engaged in planning socials, entertainments, etc. Thanksgiving was observed by a praise and prayer service in the church.

Edgartown. — The special services held here during November have resulted in the quickening of the church and in bringing several persons to a decision to lead a Christian life. The pastor, Rev. C. T. Hatch, has been ably assisted by Rev. W. H. Prescott, who is a devoted and earnest worker. Mr. Hatch commends him very highly as an evangelist. Mr. Prescott's address is No. 2 Haynes Park, Boston. The good work still continues, and three persons have asked prayers since the evangelist went away. At the converts' class the pastor gives instruction tending to lead seekers into the vital experience of salvation.

Cottage City. — Sunday evening, Nov. 24, the Junior League, under the direction of its superintendent, Miss E. Worth, gave a Thanksgiving concert. It was unique and a very great success. It consisted of appropriate recitations and songs by the little folks and an address by the pastor, Rev. R. E. Schuh, on early Thanksgiving days.

New Bedford, County St. — Considerable excitement occurred at the County St. vestry on the Monday evening before Thanksgiving. The King's Daughters had secured from this liberal congregation on Sunday, the annual donation day, a very generous supply of provisions, clothing, etc., to be distributed among the needy. At noon, Monday, the tables groaned beneath their loads of good things awaiting the distributing committee. In the evening, when the committee came, not an article remained, and not a soul could be found to tell the story of the mysterious disappearance. The police ferreted out the mystery. It seems that the city missionary had sent a jobbing wagon after some clothing promised, and the driver, finding no one in the vestry, took all the supplies as well as clothing. The city missionary offered to rectify the mistake, but as the load was distributed among his other supplies, it was scarcely possible to return the goods. Potatoes have eyes but see not, and cabbages have heads but think not, hence could not help to identify themselves. No doubt deserving people got the supplies at last.

Middleboro. — Rev. W. F. Davis, pastor, gave a fine lecture illustrated by the stereopticon, Sunday evening, Nov. 24.

Plymouth. — A thank-offering birthday party was given by this Sunday-school in Wesleyan Hall, Monday, Nov. 25. Vegetables, fruits, jellies, cake and ice cream were on sale. An entertainment was given and a small admission charged.

Fall River, St. Paul's. — The union Thanksgiving service was specially interesting. Dr. Reuen Thomas, of Brookline, delivered the sermon, and the singing was led by the chorus that was such a feature at the State Sunday-school convention held here in October.

Taunton. — The union Thanksgiving service this year was held in the Winthrop St. Baptist Church. The Ministerial Association of the city, which had charge, arranged to have a sermon by one of their number rather than addresses by several speakers as in recent years. A large audience and (with the exception of two who were out of town) all the ministers were present. Rev. C. A. Stenhouse, of Central Church, delivered the sermon from John 8: 7, 9, and by request of the ministers it was in line with the great reform movement going on in the city, making law enforcement the prominent question. "Sin in the Concrete" was the subject.

North Dighton. — Bernard C. Ewer, son of Rev. C. H. Ewer, took the first (Hartshorn) prize in mathematics at Brown University the other day — an honor for the Taunton High School, where he fitted for college. KARL.

Providence District.

Chestnut St., Providence. — Sunday, Dec. 1, 7 were received on probation at the communion service, and in the evening several indicated their desire to lead a Christian life. Pastor Cady preached before the Y. M. C. A. in the afternoon, and four young men sought the Lord at this service.

Trinity. — At the December communion 10 were received by letter and 1 from probation.

Asbury. — Three were received in full connection, Sunday, Dec. 1. Increasing congregations and harmony in the work of the church cheer both pastor and people.

St. Paul's. — Revival services are being held at this church. The pastor, Rev. W. S. McIntire, received 12 on probation and 5 by letter, Sunday, Dec. 1, and the good work goes on.

Cranston St. — The pastor, Rev. F. J. Follansbee, baptized 2, received 2 in full connection, 2 by letter, and 1 on probation, the first Sunday in December.

Mount Pleasant. — Two were received in full connection at this church, Sunday, Dec. 1.

Pontiac, Swedish. — The new church will be dedicated Sunday, Dec. 15. It is hoped that it will be free of all incumbrance. The pastor has worked hard for the accomplishment of this result.

Haven Church. — The Thanksgiving service was held Sunday, Nov. 24, and an audience which crowded the church listened to interesting addresses by H. A. Fifield, F. H. Maynard, J. E. C. Farnham and C. L. Hazard, on different phases of the subject of Thanksgiving. During the day a "Thanksgiving offering" was taken for the purchase of additional land for church-

[Continued on Page 12.]

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The Family.

REST.

Mrs. M. A. Holt.

O patient face, that has grown thin and wrinkled
Moving along in home-life's busy way,
Wearing a crown of hair all thickly sprinkled
With silken threads of shining gray,
Soon shall the faded face and silvery hair
Eternal youth's bright glory wear.

O toiling hands, that have received so gladly
Task after task for others to be done,
And tired feet that went their rounds so bravely,
And faltered not, e'en at the set of sun,
Soon shall they rest, as twilight shadows glide
Over the land, the garish day to hide.

O loyal soul, that is so true to duty
And faithful to the happiness of home,
Soon thou shalt wear a crown of saintly beauty,
And dwell within the sunlight of the Throne.
O faithful woman, sweet will be thy rest
When thou hast passed the gateway of life's west!

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Thoughts for the Thoughtful.

Lord, I sit in Thy wide space,
My child upon my knee;
She looketh up into my face,
And I look up to Thee.
— *George Macdonald.*

* * *

Sometimes a fog will settle over a vessel's deck, yet leave the topmast clear. Then the sailor goes up aloft and gets a lookout which the helmsman on the deck cannot get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism befog us, and gives a chance to see which way to steer. — *Spurgeon.*

* * *

We are not through with our life as we live it. Every act, every word, every thought, every choice, is a seed which we drop. We go on carelessly, never dreaming that we shall ever again see our deeds. Then some day we come upon an ugly plant growing somewhere, and we ask, "What is this?" Comes the answer, "I am one of your plants. You dropped the seed which grew into me." Our lives are the little garden plats in which it is our privilege to drop seeds. We shall have to eat the fruits of the seeds which we are planting these days. — *J. R. Miller, D. D.*

* * *

Joy or delight in what we are doing is not a mere luxury; it is a means, a help for the more perfect doing of our work. Indeed, it may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness. Men who do their work without enjoying it are like men carving statues with hatchets. The statue gets carved perhaps, and is a monument forever of the dogged perseverance of the artist; but there is a perpetual waste of toil, and there is no fine result in the end. — *Phillips Brooks.*

* * *

O Pine in the distance,
Patient through sun or rain,
Meeting with graceful persistence,
With yielding but rooted resistance,
The north wind's wrench and strain,
No memory of past existence
Brings thee pain;
Right for the zenith heading,
Friendly with heat or cold,
Thine arms to the influence spreading
Of the heavens, just from of old,
Thou only aspirest the more,
Unregretful the old leaves shedding
That fringed thee with music before,
And deeper thy roots embedding
In the grace and the beauty of yore;
Thou sigh'st not, "Alas! I am older,
The green of last summer is sere!"
But loftier, hopefuller, bolder,
Winnest broader horizons each year.
— *James Russell Lowell.*

* * *

We must allow God to take the initiative; and while we give Him thanks for the past, trust Him for the future, and wait, wait, wait on our God to take His place, to reveal Himself, and to do the greater things He has to show us. No word is of greater importance than that word "wait." There is only one place where blessing can be obtained — waiting at the throne of grace. Let us open our hearts heavenward, sacrificing everything, with the one object of seeing what God can do for them that wait on Him. If God gives us grace to say, "This one thing I do; I wait on the Lord," we may depend upon it that He will arm and lead His people on to blessing and power such as they have not known. — *Rev. Andrew Murray.*

* * *

"In the shadow." We must all go there sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color, or appreciate neutral tints — the shadowed chamber of sickness; the shadowed house of mourning; the shadowed life from which the sunlight has gone. But fear not! — it is the shadow of God's hand. He is leading thee. There are lessons that can only be learned there. The photograph of His face can only be fixed in the dark chamber. But do not suppose that He has cast thee aside. Thou art still in His quiver; He has not flung thee away as a worthless thing. He is only keeping thee close till the moment comes when He can send thee most swiftly and surely on some errand in which He will be glorified. Oh, shadowed solitary ones, remember how closely the quiver is bound to the warrior, within easy reach of the hand, and guarded jealously! — *Rev. F. B. Meyer.*

* * *

Cross-bearing calls for strenuous effort. And by cross-bearing we do not mean chastisement. Cross-bearing is doing for others. The cross is the pre-eminent symbol of altruism. The cross of Jesus represents a voluntary work which He took up in behalf of suffering men. The cross of the Christian is participation with Christ in the great propaganda, in His effort to build up the kingdom of truth and righteousness on earth and so to deliver the race from sin. It was with this intent that our Lord said, "If any man will come after Me, let him deny himself, take up his cross and follow Me." The work of the universal church is cross-bearing. To do good at the sacrifice of personal preference and convenience. To do good as fishers of men. Oh! the blessedness of this service — to grow weary in toil beside the Son of God! — DAVID J. BURRELL, D. D., in "The Spirit of the Age."

* * *

We do not get half the good out of prayer which we might receive. Our faith is too weak and our love too feeble to lead us to God with our daily burdens and our fretting cares. We forget that prayer is a spiritual telephone between our lips and hearts and our Father's ear and heart. . . . We ought to know that the slightest whisper of our hearts is heard by our Father in heaven. We ought to remember that it is possible for us to make direct requests, and to receive immediate answers. Abraham said unto God, "O that Ishmael might live before Thee!" and the immediate answer was, "As for Ishmael, I have heard thee." David inquired of the Lord, "Shall I go and smite these Philistines?" and the answer of the Lord came to David, "Go and smite the Philistines." . . . Wherever there is a praying heart there will be found a place of prayer. Daniel found an oratory in the lion's den; Jeremiah one in a dungeon; Jonah one in the depths of the sea; Peter one on the house-top; and the thief one on the cross. We receive little because our requests are so few, so small, and so feeble. We have been satisfied with the crumbs which fall from our Father's table, when we might go into the King's palace and enjoy a full meal. We never can go too early in the morning to the heavenly throne; its gate of access is always open. We can never go too late at night; its gate is never closed. We need not ascend some Moriah or Pisgah; we need not enter some sacred shrine or go to any holy place; we shall find God wherever we seek Him, and to the seeking soul every place is holy ground. To the eye of faith every bush is aflame with God. Prayer can open the windows of heaven; prayer can bring angels down; prayer can open the heavens and bring a plentiful rain; prayer can put God in harmony with His own precious promises under a holy constraint for our help. Would to God that we realized the greatness of our privileges, and the blessedness of constant communication with our Father in heaven! — ROBERT S. MACARTHUR, D. D., in "Quick Truths in Quaint Texts."

TWO NEIGHBORS.

Mary A. Sawyer.

"ONE — two — four — five. And two cracked ones," said Ellen Simmons, as she thoughtfully surveyed her small stock of dishes. "Yes, I suppose I can do it. It will be a lot of work, but perhaps I ought to do it. Let me see: plates, spoons, knives and forks — yes, I can make out. The girls will not mind if the plates are all of different sizes and different patterns. And if only three can have their coffee in cups, and the others must have theirs in my two majolica mugs, why, who'll mind? Jane Gerry will make some disagreeable remark, I suppose. She wouldn't be Jane Gerry if she didn't. I've half a mind not to invite her. Why should I? I don't want her prying eyes watching me. Besides, people who are always sneering at everybody, and always seeing the worst of everybody, and always gossiping about everybody, ought not to be invited to Christmas dinners. Jane Gerry is a malicious gossip. I'll not invite her. 'Twill serve her right if I ask Lucy and Hannah and Laura and Maggie and Sarah, and leave her out. She'd make fun of everything if she came, so I won't give her the chance. That settles it."

Ellen's housekeeping was on a small scale. A kerosene stove with an oven, a kerosene lamp with an attachment for boiling water, a few dishes, a couple of agate kettles, a baking-pan and a tin teakettle — these were her all, and with them she had been supremely happy since the day when she had resolved to be independent of boarding-houses. The other girls who lodged in the house laughed at her when she moved from her room into a larger one at the top of the house, and announced her intention. "There are two large closets in my new room," she said, "and one of them has a window. In that I'll do my cooking. I'll have coffee that shall be hot and clear, not cold and muddy, and — oh, I'll have such lots of good things that you will all envy me."

Her experiment had been successful. At a less cost than her table board she had supplied herself with far more nutritious and healthful food. From time to time she had invited the girls to a cold Sunday lunch, but until now she had never contemplated giving a dinner-party.

She leaned back in her rocking-chair and re-read the letter which had suggested it.

"If you cannot have a happy home-day," wrote her mother, "try, dear, to make it a happy day for some one of your friends. Do something to make the day bright for some one. Visit some sick person, get up a nice little supper for a homeless friend, or" —

At this point Ellen had broken off. "That's just like mother! She'd make it a veritable Thanksgiving and Christmas combined, if she were stranded on a desert island. She'd cheer somebody, somehow. Why can't I? Why, I can! I can send home for a turkey, and cook a dinner up here, and invite the girls. Mother would do it in a minute. She wouldn't consider the fuss. Well, I'm not mother, so I'll have to think about it."

She finished reading her letter, and then, surveying her small array of dishes, she made her decision.

"I won't invite Jane Gerry. That is certain," she repeated, as she folded the letter. But when she had put it aside, her face assumed rather a troubled expression. "How strange," she thought, "that mother should close her letter with the same text from which Dr. Parker preached last Sunday night: 'Do not let yourself be ungrateful, dear. Remember the blessings of your life, and be thankful. Grieve not the Holy Spirit by complaining of your lot, or by doing unkind deeds, or saying unkind words.' 'Grieve not the Holy Spirit of God.' Yes, that was Dr. Parker's text. It was such an earnest sermon. It stirred us to wishing we could lead better lives — all of us, that is, but Jane Gerry. She was half asleep, she said; but if she had been wide-awake she wouldn't have felt that any of it applied to her. Dear no! she'll be gossiping, mischief-making Jane Gerry to the end of her life. She'll be angry, and say all sorts of malicious things about me if I don't invite her, but I don't care what she says. I'll not have her prying into everything, and then sneering and laughing over my dinner the next day. What a lovely time she would have, describing it to the rest of the girls in the store! Well, she'll laugh at something else. She'll not sit at *my* table Christmas Day!"

Thinking of Jane's shortcomings in the past, Ellen rocked back and forth for some moments. Suddenly, however, she sat upright. "Why, what am *I* doing?" she exclaimed. "*I* heard every word of that sermon — I heard it. I said I would remember it, that I could not forget it. And now — and yet — oh, dear! why — *I* am grieving the Holy Spirit!"

It was in vain that she tried to excuse herself by rehearsing Jane's faults. Her gossip, her malicious gossip, her insincerity — why should she condemn her? How could she? Was *she* profiting by that sermon? Was she not ready to cast aside Christ's own commands? — "Do good to them that hate you and pray for them which despitefully use you." "Love your neighbor." It was in vain that she said to herself that she would give up the dinner, that she would invite no one that she would spend the holiday with the sick children in the hospitals. That would be fulfilling her mother's desire. She would sit by them, and play dolls with them, and tell them stories. That would certainly be making the day a happy one for somebody.

All in vain. For, in her heart, she knew she ought to try to help Jane. Conscience spoke loudly. "You say you *will* love your neighbor as yourself. Why don't you begin with your *nearest* neighbor? You don't like her. You avoid her as much and as often as you can. Is that the way to help any one? Is it Christ's way?"

Ellen listened to the protesting voice, but though she admitted its grave charges, she could not bring herself to say that she would extend a friendly, helping hand to Jane.

"She's a tale-bearer! She is a gossip! How can I be her friend? How can I like such people? Of what consequence is it, whether I make her happy or unhappy? She made me very unhappy by that horrid story last spring. She tried to injure me. She knew there was not a word of truth in it, yet she told it to ever so many people. Why should I bid her to my feast, after that?"

Ten o'clock came — eleven, twelve; and still Ellen could come to no abiding decision. "I don't want her. I won't invite her." "I ought to. I must." Thus she wavered.

At last she rose. "I'll think of it until tomorrow night," she said. "Then I'll either invite her or leave her out."

A moment later tears rolled down her cheeks. "Oh, how wicked I am!" she sobbed. "Of course it's wicked to take my revenge. If she had said anything else, but to say I fried my potatoes in soap-grease! To make all the girls laugh about my housekeeping, when she saw me fry them in butter. It was so mean! But, oh dear! it will be mean if I don't invite her. Oh, how hard, how awfully hard, it is to do right!"

Unable to sleep the next night, Jane Gerry overheard a conversation between the two girls who occupied the room next hers.

"What a lovely time we'll have!" said Lucy James. "Isn't it good in Ellen to take so much trouble?"

"Awfully," replied Hannah Smart; "but Jane Gerry'll spoil everything, if she can."

"Oh, she won't be so mean!"

"You'll see! She won't say anything to me; but she'll make hateful remarks to Ellen about her cooking, just as she did the day she lunched with her. I'd have left her out if I'd been Ellen."

"I shouldn't think she would like to be so rude."

"She doesn't think it is rude. She thinks it is smart. She likes to make fun of people. She'd rather tell tales about them than not. She's an awful gossip. You don't know her, you've been here so short a time; but we know just what she is, and I wish Ellen hadn't invited her."

"Perhaps she will not go," suggested Lucy.

"Will not go! She wouldn't miss the chance of making fun of Ellen's table and Ellen's cooking for a week's salary! Why, every girl in the store will hear her account of it before dinner the next day. Go? She'll be the first one there! And she'll worry poor Ellen out of her senses."

"I wonder why Ellen invited her."

"Oh, she couldn't help herself. She's here, and so we all have to tolerate her."

"She seems pleasant."

"Two-faced. Awfully deceitful. Makes you think she likes you, and then makes fun of you."

There was silence for a few moments, and then Jane, listening intently, heard Lucy's voice: "I wish she had listened to that sermon last Sunday night. Perhaps it would have helped her."

"I don't know," answered Hannah, sleepily. "I don't suppose we ought to judge her; but how can we help it when she is always stirring us up with her evil tongue?"

"My evil tongue!" thought Jane. "*Their* evil tongues, I should say! Great good that sermon did them! What else will she say of me, I wonder?"

By a strong effort she kept back the torrent of angry words that rushed through her mind. "I mustn't miss a word," she thought. "I *must* hear. I'm a hypocrite, am I? What else, Miss Hannah Smart? Go on, do! Prejudice Lucy against me, make her hate me, tell her everything you can invent with *your* evil tongue, and then say we ought not to judge her! Great good to say that, after you've said every hateful thing you can think of!"

But, though she lay very still, not even a whisper reached her, and soon the regular breathing of the two girls told her they were asleep. Her anger became stronger as the moments passed. Over and over she repeated Hannah's words.

"What can I do? How can I be revenged? If I do anything at once, or say anything, they'll know I was listening, and I wouldn't have them know it for the world! I'll have to bide my time. I'll soon have a chance to pay off that score, Miss Hannah Smart, and won't I make you wince! That Ellen, too! What a hypocrite *she* is! Inviting me to a Christmas dinner — a *Christmas* dinner — and hating me in her heart all the time! *That's* a nice" —

A sudden rush of tears interrupted her. She buried her head beneath the coverings. "I'm crying!" she sobbed, "and it's all that hateful Hannah's fault! I wouldn't have her know it for the world! The idea of her talking so about me! I'm not a gos-

sip! I don't tell tales! I don't make hateful remarks! I don't make fun of people! I am not awfully deceitful! I don't stir people up with my evil tongue! It isn't true! It is not true! It — is — not — true! "

But, even while she protested thus vehemently, memory convicted her. Denying its charges, admitting them, sobbing, resolving to go away and hide herself from every one, determining to stay until she had taken ample revenge upon each one of the girls, Jane tossed restlessly from side to side.

Towards morning, spent with her emotion, a sudden scheme presented itself, and she seized it gladly. "I'll not say a word to any one! I'll go to Ellen's dinner, and I'll praise every single thing! I'll be sweeter than honey to every one of the girls, and then, for a month, a whole month, I'll not even mention it to the other girls. And then when they don't in the least expect it, won't I set off that dinner? Won't I pay off this score? Won't I?"

Happy for the moment in this resolve, she closed her eyes. "I'll get some sleep now that is settled," she thought. To her surprise, however, the text of the Sunday evening sermon, to which she had paid a closer attention than she had been willing to acknowledge, now came into her mind — "Grieve not the Holy Spirit of God."

"Oh, dear!" she sighed. "What makes me think of that? *I* have nothing to do with it."

"Nothing?" questioned conscience. "Think again."

Hard at work in her little closet-kitchen the night before Christmas, Ellen heard a faint rap upon her outer door.

"Now who can that be?" she thought, somewhat impatiently. "I told them not to come near me tonight. It will take me till after nine o'clock to get things ready, and I do not want to be interrupted."

She opened the door, and then, with a smothered sigh, she said: "Why, Jane Gerry, is it you?"

"May I come in? I will not stay long."

"I'm up to my eyes in work," answered Ellen, "but you can come in, of course. Though" — with a laugh — "I told the girls they mustn't come, and I thought you heard."

"I did hear," answered Jane, stepping into the room.

Ellen's face flushed, as she saw her glance toward the open closet door. "Spying already!" she thought. "That's just" —

She stopped suddenly. "Do not let yourself think ill of any one," spoke the inner monitor. "Grieve not the Holy Spirit."

"Yes," continued Jane. "I did hear you, but — but — well, I waited till the others had gone out, and then I came up here, because — because — because I *must* ask you a question."

"Yes?" said Ellen, closing the door. "Sit down, Jane. Don't feel that you must not stay. I am busy, but not too busy to help you if I can."

"I won't keep you long, but — but — Ellen, I want you to tell me the exact truth about something. I want you to tell me the exact reason why you invited me to your dinner-party."

"Why I invited you?" repeated Ellen, a crimson flush suddenly overspreading her face. "Why, I invi —"

"Wait," said Jane. "I'll tell you why I want to know." She dropped wearily into the rocking-chair Ellen pushed forward, and plunged at once into her story. "It's true, you see," she concluded, "that listeners never hear any good of themselves. But," with a forced smile, "it does them good sometimes. *My* eavesdropping will help me, I hope. I — I can see now that I did add a little here, and a little more there, to the things I told about people. I — I thought it made them more ridiculous; but, but — truly, Ellen, I didn't think what I was doing. And" — sadly — "perhaps I might not have cared if I had stopped to think."

Ellen listened with swiftly-changing feelings. Contempt for a girl who could deliberately listen at first swept aside all pity, but when she caught the trouble in Jane's excited voice her sympathy was aroused. She leaned forward when Jane ended her confession with a burst of tears, and put her arm around her.

"Jane," she said, "you have, indeed, grieved the Holy Spirit, but so have I. Christ would have tried to make you see that it is not right to talk about others in that way. He would have tried to help you. But I — who profess to be His follower — I have never once tried. I have condemned you, I have been very angry with you, and I have held myself aloof from you. We have both sinned, Jane, both of us, but we can try, we can ask Him to help us to love one another."

Late though it was when Ellen had finished her preparations, she wrote a hurried letter to her mother.

"I cannot go to sleep until I have told mother," she said, "for it will make her happier all the day. It won't take but a moment to rush across the street to the letter-box, and I can steal down the stairs without awakening any one."

Over the story of Jane's struggle and her own conflict her tears fell fast, but a smile lighted her face as she added a postscript: —

"And so, my dear mother, with another good-bye, and another 'Merry Christmas,' I assure you again that it will be a happy, merry Christmas dinner. I will find time in the morning to tell the girls, and we will all try, for that one day at least, to see Jane's good points. Poor Jane! She will want to laugh, I know — and I hope she will let herself — when she sees me serve my turkey on two tea-plates (I have no platter) and my gravy in a yellow pint-bowl, and a cracked one at that. But she will not make me a laughing-stock afterwards. Of that I am certain. Poor Jane! She says it will be hard, struggling, up-hill work for her to conquer a fault she has been increasing for so long, and from my own experience I know it will. I told her God is always near us — that

'He will help us when we fall,
He will hear us when we call.'

And so, dear mother, it will be a happy day. Yes, even if I scorch my turkey, and burn my gravy, and serve my vegetables half-raw, you may think of us as trying to love one another and to bear one another's burdens."

Boston, Mass.

SOMETHING EACH DAY.

Something each day — a smile,
It is not much to give,
And the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

Something each day — a word,
We cannot know its power;
It grows in fruitfulness
As grows the gentle flower.
What comfort it may bring
Where all is dark and drear!
For a kind word every day
Makes pleasant all the year.

Something each day — a thought,
Unselfish, good, and true,
That aids another's need
While we our way pursue;
That seeks to lighten hearts,
That leads to pathways clear,
For a helpful thought each day
Makes happy all the year.

Something each day — a deed
Of kindness and of good,
To link in closer bonds
All human brotherhood.
Oh, thus the heavenly will
We all may do while here!
For a good deed every day
Makes blessed all the year.

— GEORGE COOPER, in *S. S. Times*.

HERB MOLLY.

IN a corner of one of the great markets of Philadelphia a little stall was for many years occupied by an old Scotch woman. She sold only heads of lettuce and herbs, but few as crisp and fresh were to be found in the city. Sometimes the other hucksters urged her to "spread out" into the larger vegetables.

"Na, na!" she would say. "I ken my salats an' my herbs. I dinna ken th' lithers. I suld cheat or be cheated wi' them."

Herb Molly never wronged any one of a penny. Her sense of justice was so fine and so long proved, that disputes in the market were brought to her to decide. Customers who once stopped to buy the fresh, crisp leaves from the tidy old body always came again. Something in the withered face which looked out from under the white cap went with them and drew them to her again. More than one busy housekeeper would go a mile out of her way to buy from old Molly.

"It is not only that her herbs are so fresh and delicious," one said, "but it rests me to speak to her. She is only an ignorant woman, but so true, so friendly. It is the kindest soul in the world that looks out of her eyes."

In the twenty years during which she sat in the same quiet corner, she gradually became a power in the market. Noisy people lowered their voices in their bargaining when they spoke to her. Even Big Pete, the butcher and rough, made her his confidante.

It was to Molly that the women carried their troubles about sick babies and drunken husbands. It was Molly who coaxed Big Pete's boy to give up liquor, and who saved more than one girl in the market from going astray. She lived alone. These rough folks were the only children she had. She had love enough in her own heart to mother them all.

But the thing that gave her such extraordinary power over them was that God was a real to her.

"She don't preach," one woman said, "but Jesus is with her all the time. She talks to Him. She knows Him."

"I don't know nothin' of priests or preachers," Big Pete used to say, "but I believe in Molly's God."

Molly died the other day. There was no notice in any paper to show that a power for good had gone silently out of the world. But her empty corner was swept and closed that day, and over every stall in the market hung a scrap of black. One man whom she had brought back to decency and happiness said: —

"A woman may sit as a huckster in this market, and yet be one of the angels of God."

That was her only funeral sermon. — *Exchange.*

The Holiday Evil.

IN an editorial article upon "An Evil of the Holidays," Edward W. Bok, in December *Ladies' Home Journal*, enters vigorous protest against the long hours of most exhausting, debilitating work imposed upon young girls who earn their own livelihood by clerking in stores — those making specialties of goods to attract the holiday shoppers. Mr. Bok contends that nine hours of duty by day, frequently supplemented by still more exhausting toil in the store of an evening, when suffering from the day's fatigue, is inhuman, and a practice that must result in most injurious effects upon our future womanhood. He says: "Let any woman not accustomed to standing try the experiment of remaining on her feet for nine hours, for, even where resting facilities are provided these girls, their duties call for a standing posture during the greater part of their working hours. The strain of the position is a fearful one in itself. No account need even be taken that during all these hours every faculty possessed by these girls must be on the alert. And during the holiday season the strain is ten-fold upon them during daylight hours. The constant stream of purchasers gives them not a moment of leisure from the time they reach their counters in the morning until nightfall — in thousands of cases not even time for lunch can be taken." Mr. Bok asserts that some merchants have proven that business even in holiday times can be successfully and satisfactorily conducted without keeping their stores open in the evenings, and that all others would find it expedient to close at six o'clock if women shoppers would refuse to patronize those who are destroying the health of their girl clerks by adding evening work to their taxing daily tasks, even during the holiday season. Mr. Bok appeals to women to take such a stand. "Such a reform is human," he writes, "therefore it should appeal to women."

Looking Upward.

THE following advice, given to a young married woman who was visited by another older and more experienced one, may be helpful to some of our readers: —

When the visitor rose to go, the hostess came with her to the door, and out upon the pleasant piazza, which, however, looked a little dusty in the corners.

"Oh, dear!" said the young wife, "how provoking servants are! I told Mary to sweep this piazza thoroughly, and now look how dusty it is."

"Grace," said the older woman, looking into the disturbed young face with kindly, humorous eyes, "I am an old housekeeper. Let me give you a bit of advice: Never direct people's attention to defects. Unless you do so they will rarely see them. Now, if I had been in your place and noticed the dirt, I should have said: 'How blue the sky is!' or 'How beautiful the clouds are!' or 'How bracing the air is!' Then I should have looked up at that as I spoke, and should have gotten you safely down the steps and out of sight without your seeing the dust." — *Household.*

Little Folks.

JESSIE HARLOW'S BRIGHT IDEA.

Meta E. B. Thorne.

"SUCH a strange child, Nathan," said Mrs. Harlow. "Did you hear what she was talking about?"

"No, I didn't. What was it, Esther?"

"Come with me, and I'll show you;" and she led him through the richly draped archway into the dining-room, where along the mantel over the large fireplace hung a row of stockings.

"Count," whispered the wife.

"Well, this, I know, is mine, and I suppose that long one is yours; those yonder belong to Frank and Will and Eddie, while here — what, *two* more? Does our little girl expect a double allowance this Christmas?"

"Quite the contrary, Nathan. If you will notice, those are *odd* stockings. One of them was Jennie's," and the mother's eyes were dewy. "Our little girl says that this is Jennie's first Christmas in heaven, and she must be remembered with gifts just the same; and if Santa Claus does not bring her some, then half of her own are to be put into Jennie's stocking, and she is so earnest about it that I could not refuse."

"Dear little girl!" the father whispered, returning to his chair and his paper; but he read the latter wrong side up for a long time, and the mother knit in silence with her eyes fixed on the burning coals.

Before their mental vision flitted a fairy-like figure, crowned with an aureole of golden tresses — a bonnie little lass, Jessie's twin, and as like her as twins often are; their voices blended so sweetly, and their deep blue eyes held a large piece of heaven for the fond parents and brothers. But ere the violets bloomed Jennie had gone to dwell where the air is rife with the incense of rarer flowers than any that brighten earth's wilderness, and the tender heartstrings, torn by her departure, were but just beginning to heal. Tonight she seemed so near that they could almost clasp her to their yearning hearts and feel again her sweet good-night kiss. What pleasure she had taken in the Christmas season last year, and in preparations for it, finding her joy, not in receiving, but in giving! What unusual thoughtfulness she had displayed in planning gifts for those she loved. Nor had she forgotten those less favored, but with nimble fingers had fashioned many a simple gift to help fill the large basket which her father always carried down to the Mission Sabbath-school on Christmas morning. True, Jessie had assisted with almost equal zeal and enthusiasm, but Jennie was the leader, hers was the spontaneous impulse. How hard it would be to miss her from the morrow, with all its sweet home pleasures, and its generous thought for others!

Christmas morning dawned with the radiance which seems to brighten no other day of all the glad year. Even when storms darken the skies, there is such an inward cheer that the heaviest, most dense and gloomy clouds are illumined.

The Harlow family gathered around the well-spread table with bright faces; for although the hearts of the parents still thrilled to a painful minor chord, they kept their countenances serene for the sake of their children.

"Well, little Jess," said her father, "how did old Santa serve you?"

"O papa, such lots of pretty gifts! See, here are mine, and these are Jennie's."

"And what are you going to do with hers?" inquired Mr. Harlow.

"Well, papa, you know we can't send them up to her, and if we could I suppose she wouldn't want them there. I know she must have so much more beautiful things for Christmas. You needn't laugh, Eddie, I'm sure they *do* keep Christmas in heaven, don't they, mamma? It is our dear Lord's birthday, and of course they remember it. But, papa, I was thinking how Jesus said, 'Inasmuch as ye did it unto one of the least of these, ye did it unto Me,' and I do believe Jennie would feel just like that, too. I think, if we could find some other little girl that didn't have any Christmas, and give her Jennie's presents, and make her happy just as we would Jennie if she were here, that she would know it — of course Jesus tells people up there all the nice things their friends do down here — and it would make her so glad."

The parents exchanged glances that were full of meaning.

"Out of the mouth of babes," murmured the mother.

"My darling, that is a very sweet thought of yours," said Mr. Harlow, "and you shall have the pleasure of carrying it out. Eat your breakfast, and as soon as we can we will go and find one for whom we can make a glad day, as we would for our precious heaven child, were she here."

You may be sure there was no difficulty in finding one to whom they could thus minister. "The poor ye have always with you," and especially is this true in large cities.

But the thought which had originated with their little eight-year-old daughter awakened new and noble desires in the hearts of the parents.

"We will indeed keep sacred the sweet memory of our angel child by expending her portion — what would have been used for her — in ways that will bless some other. Thus in her name and for her sake, and for the name and sake of Him whom we love, others shall be made glad."

In the hospital in B——, above a child's white-draped cot, is a plate whereon you may read: "In memory of our Jennie," and in her name this bed is endowed. The Deaconess Home, also, in the same city, has had a sufficient amount added to its funds to support a child continually.

And thus the precious hands that her parents with aching hearts folded away over a pulseless breast, are still strewing with blessings the lives of many of God's "little ones;" and the voice whose silence hushed half the music of their lives, yet comforts the hearts of others, who else would be sorrowful. "She, being dead, yet speaketh."

Editorial.

THE GREATEST MAN.

MANY are the standards of greatness. Very diverse are the ideas as to what constitutes a truly great man. And because most of the ideas are mistaken, much harm results, for people strive after that which when achieved is a mockery. As we conceive the matter, the greatest man is he who possesses the greatest receptivity for God, who manages to embody the most of Deity. It is not largeness or fineness of intellect any more than of body that takes the first rank. It is not the sage or the soldier, but the saint, that has pre-eminence. It is the measure of faith and love and holiness that grades men. He that humbleth himself, that puts self out to take in something better, shall be exalted — nay, he is exalted in the very act. The further he goes down, the further he goes up. The smaller he grows, the greater he gets. This is a standard not often recognized on earth, but sure to be sanctioned in heaven.

PROGRESS IN PURITY.

PROGRESS in purity is marked by the increasing quickness with which we detect impurity and by the increasing hatred which we feel towards it. He who in his unrenewed state thought nothing sin except vice and crime, comes first to see that a multitude of overt acts once deemed right are really wrong, has his eyes opened to the sinfulness of manifold omissions, and afterwards his "well-instructed soul" discerns that he is somewhat to blame for living in any degree below his highest privileges or losing any available opportunity of doing kindly deeds and filling his life with usefulness. Thus that which to the novice seems overstrained punctiliousness and needless care, to the advanced believer is a matter of much importance, neglect of which will bring a cloud on his spiritual sky and pain to the face of his Saviour. He who is not putting an ever finer, closer meaning on the word "sin" has reason to doubt his genuine growth in grace.

"THE MOST UNSELFISH MAN I EVER KNEW."

IT does one good to look upon a man who even approximates complete unselfishness. Selfishness — the choice of self as the supreme end — it is generally agreed, is the essential principle of all sin. Every form of sin can be shown to have its root in selfishness, while the latter cannot be resolved into any simpler elements. And to put off selfishness is to put on Christliness.

A portrait gallery of those who, all down the ages, by incontestable proof, have come the nearest to this high goal would wonderfully stimulate the noblest aspiration. In that select enrollment would undoubtedly be placed the name of Alfred Roberts. For he it is whom Bishop William Taylor, in the "Story of My Life," just published by Hunt & Eaton, calls "the most unselfish man I ever knew." Coming from one so well competent to pass upon the case, near the close of seventy-five such years spent in all parts of the globe, the declaration startles us and awakens a desire for further acquaintance with one thus distinguished. Where did he live, and what did he do?

He was born about the year 1815 in the central part of New York State. From his youth, quietly, unofficially, and without pay, he gave himself to the work of God among the poor. He spent many years instructing the Indians in the far West, and was honored as a chief among them. Having great sympathy for the suffering slaves in the South, he cried earnestly to God for the overthrow of slavery, and spent much of his time relieving the blacks in our large cities. When overworked in sick-rooms he would plant and cultivate a field of corn, and thus recover strength as well as means of subsistence.

During 1849 he was laboring among the sick and needy of Washington, D. C. One night he saw in a vision the city of San Francisco mapped out before him in minute detail, and a tall young man busily engaged there in ministering to the people. The voice of the Lord said: "Alfred, arise, go to San Francisco, and help that man in his work." He took an early train the next morning for New York, and thence proceeded by ship to Panama. After spending many weeks among the sick and dying on the Isthmus, he reached San Francisco, and from the deck of the ship recognized the city just as he saw it in his vision, thousands of miles away. The next thing was to find the man he had come to help. Proceeding to the various chapels in order, at the fifth one reached he beheld William Taylor and instantly exclaimed, "That is the man." He grasped the preacher's hand when the service was over, clinging to it and weeping as one who has met a long-absent brother. "A tall man," writes Taylor, "wearing a well-worn suit of gray jeans and a slouch white wool hat with broad brim, lean and bony, sallow from exposure to the sun, with features strikingly expressive of love, sympathy, patience, and cheerfulness."

He straightway went to work where workers were so much needed, in that place of darkness, desolation, and death; for Asiatic cholera was sweeping the city, carrying off hundreds. His appearance was most impressive. He seemed to belong to the old prophetic age. Day and night for many months he ministered, as only he could do, to the sick and dying of San Francisco and Sacramento. He had nothing but the clothes he wore. He took no pay. Yet he never lacked for anything, and he promptly supplied to all the sufferers whatever they needed; for men everywhere gave to him freely whatever he asked in behalf of his patients, whether it was clothing or food.

Broken in health, a helpless wreck of his former noble manhood, he at last returned, in the spring of 1851, to Mr. Taylor's house, where he was tenderly nursed till able to walk about. Then he said: "My work in California is done." So two good Methodists bought him a first-class passage to New York for $300, and he took his departure. He went back to his old field of labor in Washington, but suffering much from physical debility, he devoted some months to manual labor on a farm in his native State, and so recovered the strength of former years. Then he went to England and spent some months among the sick and destitute of London. Next to Italy, where, besides the bodily relief he gave to many, he distributed among the common people a thousand Bibles and Testaments. After this he went to Jerusalem to labor among the Turks. Besides relieving the sick, he spent much of his time in the instruction of Mohammedan pilgrims. He finally worked himself down, and death drew on. Says Bishop Gobat of Jerusalem, who told Bishop Taylor about the closing days, when he visited the Holy City in 1863: "We all loved him as a brother in Christ, and I fitted up for him a comfortable room in our college building on Mt. Zion, and my own daughters waited on him daily in cheerful sympathy for him during a lingering illness of two years, when he died in peace, and we buried him on Mt. Zion, but a few yards from the tomb of King David."

Such is the story, vouched for by these two good Bishops. Alfred Roberts is no example to us in the details of his life any more than is the Master whom he followed so closely. It is not commanded us to do the same things that he did; but in proportion as we exhibit the same spirit will we shine forever with a lustre that no days can dim.

A NOTABLE OLD TOWN.*

THE story of the New England town — one of our most curious and helpful political institutions — has never been fully told. The town is a minor republic. In it the people rule, and equality prevails. If there be no community of goods, there is community of interest, privilege and opportunity. By the law no individual or class is accorded any superior advantage; what one may have over another comes by good fortune, intelligence, foresight, industry and economy, or fraud. The New England town has been a great school of patriotism, domestic virtue and republican civics. The town was one of the mightiest agencies in shaping the fortunes of the American commonwealth. One man in the town of Boston organized the American Revolution; but without the machinery of the town, Sam Adams could hardly have accomplished his mission. Rural and even obscure towns have been models of good government and centres of patriotic inspiration and enterprise, exerting a salutary influence over the section, State or nation. Many of our towns deserve generous records. Take a single instance in the ancient town of Fairfield, Conn., the county seat, and until the recent changes in our industries a centre of enterprise.

Roger Ludlow, its founder, presents a unique and striking figure in our colonial era. Born in Dorchester, England, in 1590, he died in Virginia about 1665. He was a lawyer of decided ability, and, though belonging to a family of position and wealth, he possessed an adventurous spirit. In 1630 he was appointed assistant to the General Court of Massachusetts and removed to Boston. Four years later he was chosen deputy governor, and a year later was defeated for the governorship by John Haynes, whom he regarded as his "evil genius." So much did he take the matter to heart that he enlisted a company of sympathizers and removed to Windsor, Conn., where he was held in high esteem as the first practicing lawyer in Connecticut. The constitution of the colony, a few years later, was drawn by him. But his evil genius followed him, and when Haynes was chosen governor of Connecticut against him, he gathered up a new company and founded the town of Fairfield, on a picturesque tract he had spied out while looking after the Indians. The settlement was made in 1639. Land was purchased of the Indians, a clearing was made, and the village plat was laid out. To the Windsor company was soon added small groups from Watertown and Concord, Mass. These pioneers were Puritans — men of ideas, aspiration and purpose; tough in muscle and resolute, just the material of which to build commonwealths.

As its name imports, Fairfield is a beautiful town. The landscape remains, in its essential features, as when Roger Ludlow first gazed upon it, and, seen from Round Hill, can never be forgotton. To the south you see the Sound and Long Island beyond, and to the east and west vast stretches of level and broken sand, forming a landscape of great variety and beauty. The founder made no mistake in selecting the locality for his colony; the eye of the artist as well as of the economist guided in the selection. Ludlow himself, however, did not remain many years to enjoy his find. So positive a man was sure to find opposition, and he fled in disgust to Virginia, where he lived in obscurity, and died no one knows just where or when. But the town survived the departure of its ambitious, able and eccentric founder.

Fairfield was planted with choice seed. From the first its population was intelligent, virtuous, industrious and thrifty. The church and the school-house were the great institutions of the place, under whose influence the youth of succeeding generations were shaped to a high average of intelligence and virtue. The family home was a centre of great attraction. The large families accumulated therein were inspired by noble ambitions. The town was strong and influential beyond its borders in the noble men and women it reared. Some acquired fame in other places; some exerted a wide influence from the old seat.

Of the numerous events in the history of the town we can enumerate but one or two. The witchcraft fever had two runs in Fairfield. The first was soon after the settlement, and must have been brought in the clothes of the pioneers. It made a great commotion, and resulted in one hanging. The second, occurring in 1692, was spontaneous. The governor and deputy with magistrates came down and sat on the four cases. The only trouble was to get evidence. Mercy Disborow was the suspected. One witness swore that "Being at Thomas Disborow's house, I saw a pig roasting that looked very well, but when it came to the table (where we had a good light) it seemed to me to have no skin upon it and looked strangely; but when said Disborow began to cut it, the skin (to my apprehension) came upon it again." Four witnesses swore "that Mercy Disborow, being bound hand and foot and put into the water, swam like a cork, though one labored to press her down." Such evidence ought to have convicted the culprit, the governor thought, and sentence was passed against poor Mercy Disborow. But the sentence was the doom of witchcraft in Fairfield.

The burning of Fairfield was one of the tragic incidents of the Revolution. Gen. Tryon, who executed the nefarious order, had been a visitor among the *élite* of the town and well knew the important services they had rendered to the patriotic cause. In the morning the town stood a thing of beauty; at evening it was a heap of ashes. The accounts left by eye-witnesses are pathetic in the extreme.

Fairfield gave attention to the institutions of religion and education. Church attendance was general. The pulpits of the different parishes were filled by successions of able ministers, among them Timothy Dwight. The people were the devoted friends of education, the true handmaid of religion. The public schools, usually managed by liberally educated men, were among the best of the time. The secondary school was usually in the house of the pastor, who was invariably a college graduate. Dr. Dwight, pastor of one of the churches, established an academy at Greenfield Hill which became famous and received students from New York and the South, among them John C. Calhoun. In the opening of our century a similar institution was opened in the middle of the town, of which some famous men have been at the head — Prof. Hitchcock, later of Yale; Henry Dutton, afterwards Governor of Connecticut; Rev. Dr. Daniel March; Henry Day, an eminent judge; Rev. W. E. Moore, D. D., late moderator of the Presbyterian General Assembly.

Fairfield had its *élite* society, comprising people of means, culture and social standing. It was while on a visit to the Burrs, that Dorothy, daughter of Edmund Quincy, was married to John Hancock, the foremost merchant of Boston, and then President of the Continental Congress. As a patriot and leader in the Revolution he was highly popular, and the marriage was a social event in the little town on the Sound. The President came in his carriage. The company assembled at the house of Thaddeus Burr, Esq., and the ceremony was performed by Rev. Andrew Eliot, the pastor of the village church.

Fairfield has had a succession of men and families famous beyond the town — Roger Ludlow, Major Nathan and Governor Gold, the Burrs, Gen. Silliman, Judge Jonathan Sturges, and Roger Minot Sherman. The Golds were conspicuous people in Connecticut — the one in connection with military matters, and the other as governor of the commonwealth. The Burrs were noted for wealth, culture and native ability. There was Capt. John, Judge Peter, and Hon. Thaddeus Burr. Rev. Aaron Burr, president of Princeton and father of the notorious Aaron Burr, was born in Fairfield in 1716. The Marquands and the Sturgeses originated in Fairfield. Gen. Silliman, the father of Prof. Silliman of Yale, was also a noted citizen.

But perhaps the most remarkable man in Fairfield was Judge Roger Minot Sherman. He was not only the great lawyer of his time, he was a man of extensive literary culture, social amenities and moral worth. He was a Christian lawyer, in whom the people reposed the utmost confidence. His judgment in a case was almost sure to carry the court. As a prime mover in the Hartford Convention his reputation abroad was damaged, but in his own State he held his precedence. The ambition for great place never seized him. He might have been governor, member of Congress and United States senator, but he preferred to remain in Fairfield, accepting nothing beyond the judgeship. Mr. Sherman was an eminent orator and the most distinguished pleader of his day. His acceptance of a brief meant the gaining the case. Though often invited to speak in New York and Boston, he persistently refused. At a Yale dinner the late President Woolsey told Senator Hoar that "Roger Minot Sherman came nearer his conception of Cicero than any other human being he had ever heard speak. He said Mr. Sherman was unwilling to speak anywhere but in court in his own county. He was invited frequently to deliver addresses or orations at Yale College, but always refused." Dr. Bacon and Dr. Atwater, who were sitting by, assented to the president's estimate. Hon. Gideon Wells thought Judge Sherman had but one peer in the legal profession in New England, and that peer was Daniel Webster. A great lawyer, he was also an astute metaphysician, an extensive student of history, and as widely read in politics and literature as the younger President Adams.

* AN OLD NEW ENGLAND TOWN. Sketches of Life, Scenery, Character. By Frank Samuel Child. Charles Scribner's Sons: New York. Price, $2.

Dr. Steel Explains.

IN our issue of Nov. 13, under the head of "Are These Things So?" we reproduced a portion of a now famous letter upon the Negro, which Dr. Steel, editor of the *Epworth Era*, wrote for the columns of that paper. While we observed, with regret, that there were, in the communication, ill-advised, unfraternal and intemperate expressions, yet the gravamen of his charge had to do with the condition of the Afro-American race and its present needs. As we are strongly of the opinion that our readers both desire and need accurate and comprehensive information upon these points, we published the gist of Dr. Steel's letter — which was clearly one of those characteristic occasional ebullitions to which he is liable — and earnestly invited a refutation of his statements. We are in receipt of the following frank letter of explanation from Dr. Steel. He made a grave mistake as the secretary of the Epworth League of the Methodist Episcopal Church, South, in

presenting his views in such inadequate and extravagant language. Indeed, he must have been misapprehended by his own readers. He will, therefore, of course, make an equally frank explanation through the columns of the *Epworth Era*. Dr. Steel writes: —

Nashville, Tenn., Dec. 3, 1895.

DEAR Dr. PARKHURST: ZION'S HERALD for Nov. 13 and Nov. 20 failed to reach this office. I understand that in one of these issues you had something to say on my recent letter bout the Negro. I want to see what you said, for I value your opinion. I have been generally misunderstood in the North in two particulars: —

First, nothing was further from my mind than to charge that the present condition of the Negro in the South is the result of the work done in his behalf by Northern schools and benevolent agencies. When I charge that the North is responsible for the condition of this unfortunate race, I mean the emancipation and sudden enfranchisement of the race totally unfit for such responsibilities has led to this result. I honor the men who are at work for the Negro, and gladly bear testimony to the noble fruits of their devoted toil in the training of the Negro in such schools as Fisk, Hampton, Tuskegee and others; while I am free to say some mistakes have been made. It was natural there should be. We have made as many on our side.

Second, I was misunderstood in the idea that we would make the Negro keep in a servile place. By making him keep his place, I mean we believe in teaching him the practical industries of life. Providence has fixed his place in the social system of this country as a servant, and the education he needs is an education that will enable him to fill this place. Such work as is done at Rust, where they are taught not to contend for their "rights" and impudently keep the sidewalk and make ladies turn out as is often the case, but to be polite and respectful to all. Such work as is done at Tuskegee, where they are taught the art of living right. This is what I mean. Music, belles-lettres, higher mathematics, the professions — the Negro doesn't need this. It unfits him for the place he must fill down here, and he don't seem to take to you up that way much.

Two things you may put me down as in favor of, as much as the most pronounced Northern friend of the Negro, however I may differ in other points: First, in the education of the race — particularly in their industrial education, their training for useful living. Second, in their religious instruction. The process of education is too slow. They need the Gospel — they need to receive it from intelligent teachers. It was to this end that my writing was directed. I believe we Southern Methodists ought to take hold vigorously of this problem of the moral instruction of the Negroes. To this end I introduced resolutions in my own — the North Mississippi — Conference, with what result you may see from the *Era*.

I don't know whether you fired into me or not. Send me the paper bullet if you did, for I don't know that you hit me yet. If you did, you fired into your friend. S. A. STEEL.

In pursuance of our original purpose, we defer further comment upon this subject, awaiting the publication of evidence called for concerning the actual condition of the Negro race in the South. May we not cherish the hope that representatives of the two Methodisms will hereafter refrain from indulging in unfraternal and caustic criticisms of each other? There is a more excellent way.

Personals.

— Bishop Merrill, in his short address at the reception of the Church Extension Board, said there were more Methodist churches in Chicago than in any other city in the world.

— Bishop Mallalieu has addressed a letter to the pastors of the Indiana Conference, urging them among other things to "make an early and thorough canvass of their congregations, in order to secure the largest possible number of subscriptions to our regular church papers."

— Rev. Paul Whitehead has been secretary of the Virginia Conference for thirty-six years.

— The Salem *Daily Gazette* of Nov. 11 publishes the sermonic address of Rev. G. S. Chadbourne, D. D., in which he severely criticised the Sunday papers in his own pulpit.

— Cranston & Curts are having a fine steel portrait of Dr. William Nast, father of German Methodism, engraved by the Western Bank Note and Engraving Co., Chicago.

— It is a singular fact that the new chaplain of the House of Representatives at Washington, like Chaplain Milburn of the Senate, is wholly blind. His name is Rev. H. N. Condon, from Port Huron, Michigan.

— Rev. Dr. T. J. Scott, missionary from India, recently visited his old classmate, Dr. J. B. Robinson, pastor at Lena, Ill. They had not met since graduation, thirty-five years ago. The Lena people are educating four natives at Bareilly Theological Seminary, of which Dr. Scott is president, for preachers.

— Rev. H. A. Clifford, of East Wilton, Me., writes: "Rev. Geo. Jackson, of Edinburgh, who is at the head of a Wesleyan mission, is the brightest young preacher in that city, and often has an audience of two thousand. He is a Wesleyan, not a Presbyterian, as your recent book review says in speaking of 'First Things First.'"

— Rev. and Mrs. J. W. P. Jordan, of Watertown, S. D., celebrated the fiftieth anniversary of their marriage, Wednesday evening, Nov. 27. A public reception was held at the Methodist church, which was largely attended. Mr. and Mrs. Jordan received many and valuable gifts. Mr. Jordan entered the ministry in New England.

— Says Dr. Edward Everett Hale: "When Canon Farrar left us some years ago — a most charming and intelligent visitor — he told Phillips Brooks that he was going to give a farewell lecture on his impressions of America. Brooks, who was a thorough American and a person of excellent common sense, said to him, promptly: 'Don't do any such thing. In the first place you have no impressions; and, in the second place, they are all wrong.'"

— Rev. A. C. and Mrs. Coult, of New Hampshire Conference, will spend the winter in Pasadena, Fla.

— We are gratified to note that a movement is already begun to erect a suitable monument to the late Bishop Wayman, of the African Methodist Episcopal Church.

— Rev J. W. Stevenson, pastor of Christ Methodist Church of Philadelphia, who had filled a number of important charges in Pennsylvania and Delaware, died, Dec. 6, of paralysis. He was 46 years of age.

— Mrs. Martha J., wife of the late Rev. John W. Dadmun, died, Dec. 7, at the residence of her daughter, Mrs. Lewis B. Noyes, Granville St., Dorchester. A suitable obituary of this excellent woman will soon appear.

— Grand Army men in various places are talking of raising a monument to George F. Root, who lately died, in memory of "Rally Round the Flag, Boys," "Tramp, Tramp, Tramp, the Boys are Marching," and other war songs which lightened the hours in camp. The Chicago *Inter-Ocean* says it should be placed in Jackson Park, where Dr. Root was fond of walking and musing.

— Mrs. Mary C. Nind, with Miss Baucus, of Japan, left Foochow, China, the last of October for Singapore. She will visit the missions in India and Italy, make a short stay in England, and return to this country next summer. Missionaries and Chinese Christians made her birthday anniversary, passed at Foochow, a memorable event, especially as the Chinese consider seventy a great age.

— We heartily agree with the *Independent* in the utterance of the following appreciative tribute to Bishop Haygood: "There is not a nobler man in the Southern States than Bishop Atticus G. Haygood, and it is with the greatest regret that we hear that he has been stricken with paralysis. He is a man of fine ability and scholarship, and has been earnestly devoted to the welfare of the colored people of this section."

— Rev. Dr. S. McChesney, of Walnut Hills Church, Cincinnati, was stricken with paralysis on Wednesday of last week. While his condition is not critical, his family and friends are greatly alarmed. His left side received the stroke. A great revival has been going on in his church. Dr. B. F. Rawlins, assistant editor of the *Western Christian Advocate*, was asked to take charge of the services on last Sabbath.

— The *Methodist Times* (London) says: "Dr. Moulton is at present recruiting at the seaside, walking as much as weather permits. His doctors say that in a few weeks he will be as well as ever he has been in his life. But his multifarious energies must in future be restrained if his valuable life is to be long spared. Methodism all the world over will rejoice to know that the illustrious head-master of the Leys is making such satisfactory progress."

— Rev. W. H. Lacy has been compelled by breaking health to return to this country for a season, after eight years of missionary service at Foochow, China. He and his wife and their five children will leave Foochow in January, and, for the sake of a long sea voyage, will go by the Suez Canal to England, where they will remain for a few months of rest. They hope to return in time to attend the International Missionary Union at Clifton Springs, N. Y.

— Rev. J. O. Knowles, D. D., presiding elder of the Boston East District of the New England Conference, in a case of fire in Lynn on Monday afternoon, with signal heroism rushed into the house of a neighbor and saved the life of a helpless invalid, Mrs. Lord, aged sixty years. In performing this brave deed, Dr. Knowles did not escape without being burned about the hands, and having his hair considerably singed, though fortunately his injuries are not serious.

— Rev. Frank Ballard, minister of Norfolk Road Wesleyan Church, Brighton, England, has accepted a call to Wycliffe Congregational Church, Hull. Those who were present, as interested observers, at the Ecumenical Conference at Washington, D. C., will easily recall Mr. Ballard. He was the irrepressible, dynamic young man who lost no opportunity to be heard and to ventilate his modern and unorthodox views upon everything. He was in close sympathy with Rev. W. J. Dawson, who, upon his return to his own country, at once accepted an invitation to a Congregational pulpit. Mr. Ballard had once been tried for heresy in the Wesleyan Church. Methodism, either at home or abroad, does not suffer from withdrawals of this nature.

Brieflets.

We trust that all of our ministers will press the canvass for new subscribers in these last days of the old year.

We have 731 church edifices in the State of Kansas. Of these, 679 were built through the aid of the Church Extension Society.

We expect to begin very soon the publication of the important series of promised contributions upon "Some Reforms Demanded of the Next General Conference," by Revs. J. W. Hamilton, D. D., Wm. Nast Brodbeck, D. D., J. M. King, D. D., Prof. C. J. Little, D. D., Merritt Hulburd, D. D., M. M. Parkhurst, D. D., and J. W. Johnston, D. D. It was agreed that none of the series should be published until all were in hand.

We suggest to those who desire to minister to the best good of others in their Christmas benevolence, that a year's subscription to a religious journal would be the most permanent and helpful gift, to many people, that could be bestowed upon them.

We regret to note that the main building of Chamberlain Institute at Randolph, N. Y., was burned, Dec. 7. Rev. E. A. Bishop, D. D., formerly of the Vermont Conference Seminary, is president. It is understood that the structure will be immediately rebuilt.

Rev. Louis Albert Banks, D. D., of Hanson Place Church, Brooklyn, has issued in a folder a "Revival Calendar for January, 1896." Dr. Banks is to preach every night during the month except Saturdays. The arrangement of topics and texts for the series is very suggestive.

The colored people of Providence, R. I., have decided to begin a national movement for the erection of a monument to John Brown at Harper's Ferry.

Bishop Mallalieu writes that it has become necessary to change the date of two of his Conferences, and that the list should stand: Mississippi Conference, Jan. 15; Savannah Conference, Jan. 22; South Carolina Conference, Jan. 29.

J. S. Paine, of the well-known business house of the Paine Furniture Co. of this city, writes: "During the past few years I have visited Christian missions in nearly all parts of the world, and from personal observation, as a business man, I can say that the foreign missionaries are fully equal to our consuls in ability, zeal, and fidelity."

And here comes a copy of the *College Advocate* — the organ of Philander Smith College at Little Rock, Ark. — which publishes in full Dr. W. P. Thirkield's able contribution entitled, "The Master's Prayer and the Negro's Plea," without the slightest recognition of the fact that the article was first written, by request, for ZION'S HERALD.

In harmony with an inevitable drift of the times, the holding of a national convention of Lutheran societies at Pittsburg, Pa., and the formation of the "Luther League of America," is significant. The effort to prevent any considerable body of Christians from the organization of their own young people into a distinct denominational society, will surely fail — as it should.

The collapse of a Bellamy scheme, known as the "Hiawatha Co-operative Colony," organized two years ago at Mentisque, Michigan, is reported. The colony started with glowing prospects, but gradually the members became dissatisfied, and the property is to be divided. The greater surprise is not that the enterprise has failed, but that a group of people should be found visionary enough to put practical faith in such ideas.

Not for many a week have we presented to our readers an article containing so much interesting and important matter as will be found in that which appears on page 3 from the pen of Rev. John S. Simon, entitled, "A Bristol Celebration." Mr. Simon is a distinguished member of the Wesleyan Conference. Reading after him in an English weekly, we solicited something from his pen for our own columns, with this very gratifying result.

We quite agree with the *Congregationalist* when it says that "The greatest need in the ministry is not more men, but more man; and while native gifts are essential foundation for a man worthy to be a minister, extensive learning and thorough culture are necessary to make those gifts effective. An ignorant ministry means weak churches, declining morals among the people, erratic and enfeebled patriotism."

Those who read (and all should) the contribution of Dr. G. M. Steele, on the second page, upon "Political Economy and the Teachings of the New Testament," will naturally presume that it was prepared as a protest to Prof. Herron's recent utterances in regard to the teachings of Jesus and the acquisition and use of property. But the article was written several weeks ago. It is, however, equally pertinent and convincing as a reply to Prof. Herron's unbalanced views.

Many remember with grateful interest the visit of Rev. R. F. Horton (Congregationalist), of England, to this country some two years ago, when he delivered the Lyman Beecher course of lectures before the Divinity School of Yale. He is known as a revivalist minister in his own country. The following reference to him in the *Christian* (London) is, therefore, particularly significant: —

"It is Dr. Horton, a thorough believer in the Higher Criticism, who says that 'to do the work of personally saving the lost demands a spirit that in its central faith is settled and beyond the reach of doubt.' Again he says that 'a Salvation Army can never advance theology, but it can save souls.' There is something healthy about this confession. It ought to lead to great searchings of heart in some quarters. The fact is, Dr. Horton speaks like a man with a double consciousness; on one side he is for change, for unsettlement; on the other he feels the effect of it on Christian work. But his way of reconciling himself to the good that is done by means of unenlightened persons is noteworthy: 'They live upon their Bible, and draw out of its treasures things new and old; they teach the redemptive love of God in crude enough forms; they often shock delicate sensibilities; but God uses them, and we must be thankful.'"

The professors and students of Boston University School of Theology will be guests of the Methodist Social Union, Monday, Dec. 16, at the American House. Addresses will be made by Rev. J. W. H. Stuckenberg, D. D., recently pastor of the American Church in Berlin, Germany, and Rev. Geo. C. Lorimer, D. D., pastor of the Tremont Temple Baptist Church.

We await confirmation of a purported cable dispatch to the effect that an important discovery of a mass of previously unknown documents, letters and sermons of Charles Wesley has been made in the Wesleyan Conference Building in London. The report has a decidedly sensational flavor, which leads us to question its genuineness. It may be like a column of recent foreign news which went the rounds of the daily press as a cable dispatch, but which, we learned, was written by an enterprising reporter in this city. We shall investigate the matter in the interest of our readers.

The *Independent* does well to point out in the following terms the significancy and advantage of our peculiar form of episcopal supervision: —

"The fact that the Bishops are itinerant and not stationary or diocesan, assures a general superintendence that is likely to be free from personal bias. If the Bishop in charge of China in 1895 makes a mistake in administration, the one who follows him in 1896 will almost certainly correct it. They are independent men, with independent judgments, and are not bound to see through the same eyes and tread in one another's footsteps. Unfit men and inappropriate methods must, in such a superintendence, attract the episcopal attention, and episcopal authority is ample for such procedure as may seem advisable."

A worthy contemporary journalist was shocked the other day because Rev. Mr. Tainter stated in ZION'S HERALD his hatred of Calvinism on account of its "bad influences," and asks the reverend gentleman to specify. Perhaps he thinks the system itself bears its own condemnation. Calvinism, pure and simple, has no redeeming quality; it is the essence of badness. As a compendious expression of fundamental error the system has never been surpassed in the history of theological speculation. Calvinism is a complete travesty of the Gospel of Jesus Christ, transforming the character of the infinite God into that of a tyrant. None but a tyrant would graduate his awards without reference to conduct. According to pure Calvinistic teaching, He awarded the final condition of men beforehand and without regard to character. What more could Nero or the Sultan of Turkey do? What worse could Satan himself do? Such an abominable system deserves to be execrated by good men and angels.

Bishop Mallalieu attests his appreciation of Methodist journalism by writing the following urgent words: —

"Every Methodist household ought to have a Methodist paper. It is clear that we have some of the very best religious papers that are published, and they are growing better year by year. In the columns of each of them there is an abundance of excellent reading for the fireside, the home circle, and for the devotional hour. If our people would keep in touch with the church to which they belong, they must read our papers. If they want to know what the religious world is thinking about and what it is doing, they will find out if they read our papers.

"It is almost, if not quite, a criminal neglect to have a family of children growing up in one of our homes and no Methodist paper for them to read. If they ever become worthy, strong and loyal Methodists, they must be intelligent; and how can they become Methodistically intelligent unless they take a good Methodist paper?"

The Board of Education of the Methodist Episcopal Church held its annual meeting at its office in New York city, Dec. 4. The annual reports of the treasurer, J. S. Stout, and of the secretary, Dr. C. H. Payne, showed a very prosperous year. The total receipts for the year were $99,061.48. There was an increase in the collections and the returned loans above last year. The Board has aided during the year 1,540 students of twenty-four different nationalities studying in 134 different schools. About three-fourths of this number were intending to enter the ministry or the missionary work. The total number of students aided from the beginning of this work in 1873 up to the close of the last school year was 6,563. The total amount loaned to these students was $303,579. The report showed a large increase in the income of the Board and in the disbursements in aid to students during the last quadrennium above any previous quadrennium in its history.

Chaplain McCabe writes concerning "that lecture in Denver city: "—

"The correspondent of ZION'S HERALD announces that that venerable chestnut known as 'The Bright Side of Life in Libby Prison' brought in $1,300 at Denver city. The exact amount was $1,400; but it was not the lecture itself that drew all those people together at $1 a ticket. Mrs. Bishop H. W. Warren needed $1,700 to ornament and beautify the campus of Denver University. It was her great personal influence that secured that audience at such a price. Bishop and Mrs. Warren are such royal givers themselves that when they undertake such an enterprise in Denver everybody wants to help them. I thought this explanation should be made. Preachers who ask lecturers to aid them in paying church debts should take lessons of Mrs. Bishop Warren in ticket-selling. She can give them several good points. Her idea of it is, 'You might as well do a big thing as a little thing.'"

The Sunday School.

FOURTH QUARTER. LESSON XII.

Sunday, December 22.

Luke 2: 8-20.

Rev. W. O. Holway, U. S. N.

THE BIRTH OF CHRIST.

I. Preliminary.

1. **Golden Text:** *Behold, I bring you good tidings of great joy.* — Luke 2: 10.

2. **Date:** B. C. 4. Our received chronology begins its Anno Domini three or four years *after* the birth of Christ.

3. **Place:** Bethlehem.

4. **Circumstances:** The world was at peace. A universal census of the Roman empire had been ordered by Augustus, probably for the purpose of taxation. In Judea the people flocked to their tribal cities, where their genealogies were preserved, for enrollment. Among these Joseph and Mary, then settled in Nazareth, turned their steps southward to the royal city of David — a journey of seventy miles.

5. **Home Readings:** *Monday* — Luke 2: 8-20. *Tuesday* — Isa. 9: 1-7. *Wednesday* — Matt. 2: 1-10. *Thursday* — Matt. 2: 11-18. *Friday* — Luke 2: 25-35. *Saturday* — John 1: 1-14. *Sunday* — 1 John 4: 7-14.

II. Introductory.

The greatest event in human history — the birth of Him who was at once the Son of God and the Son of man — took place almost unheeded. The Magi from the East knew of it; besides these, only some humble shepherds who were tending their flocks on one of the hills in the vicinity of Bethlehem learned of it, and to them it was revealed by an angelic vision. The night was doubtless beautiful. "Everything," says Pressensé, "in those fields, where the youthful David, like themselves, had fed his flock, reminded these simple men of the promise made to his race, and they, as well as the scribes at Jerusalem, had doubtless read the mysterious oracle which declared that the very ground they were treading should be the cradle of the Messiah."

It was fitting that a heavenly gift should have a heavenly attestation. It was fitting that He who came to earth to incarnate Himself for man's deliverance, should be attended and announced. It was fitting that the Gospel, which, according to prophecy, He came to preach to the poor, should be first proclaimed, not to the cultured, but to the lowly. At what hour the watchers on the fields of Bethlehem were startled by the sudden paling of the stars, and the glow and brilliance of an unearthly light, and the disclosure of a form too radiant for mortal eyes to gaze upon, we do not know; but such a revelation came. The luminous cloud which ages before had rested upon the Tabernacle, and which had filled the Temple at its dedication with such awful splendor that the priests could not stand therein to minister, but which for hundreds of years had ceased to hallow the Holy of Holies — "the glory of the Lord," "the Shekinah," as it was called — now descended, not to re-sanctify the deserted fane or convey a message to priest or scribe; not to perpetuate the old, but to inaugurate the new. In the centre of the shining an angel stood, and proclaimed to the awe-struck shepherds "the good tidings of great joy which shall be to all people." A Saviour was born in the City of David. The Long-expected had indeed come. The "sign" would be "a babe wrapped in swaddling clothes, lying in a manger." And then, as though heaven could not contain its joy, "suddenly there was with the angel a multitude of the heavenly host," and the ears of the shepherds caught the notes of angelic praise that rose in glad hallelujahs before the throne, "Glory to God in the highest, and on earth peace among men in whom He is well pleased."

Leaving their flocks untended, the shepherds hastened with eager feet to the town. In one of the narrow streets they paused at the door of the khan, and making their way through to the cattle stable they found the Child, wrapped as described and lying in a manger. To Mary and Joseph and the attending Bethlehemites they told what the angels had told to them; they pictured the heavenly vision and repeated the angelic song. Doubtless the wonder was great, and the comments many, but there was one who listened and was silent. The Virgin Mother treasured up every word, and "pondered" all these things in her heart. "In her all wonder was lost in the one overwhelming revelation — the one absorbing consciousness." The shepherds went back to their flocks, with hearts joyful and praiseful for the mercy which had singled them out in their obscurity and had thrown such brightness upon their lives. Theirs was the blessing of the "poor in spirit." They had seen the infant King, and His spiritual reign had come to their hearts.

III. Expository.

8. In the same country — the region round Bethlehem. **Shepherds** — probably simple, devout men, waiting like Simeon for "the consolation of Israel," and engaged in their proper occupation. Says Ellicott: "The statement in the Mishna that the sheep intended for sacrifice in the Temple were pastured in the fields of Bethlehem may, perhaps, in part, explain the faith and devotion of the shepherds." **Keeping watch by night.** — Neither the year, nor the day of the year, of Christ's birth can be determined. Whedon infers from the severity of the Syrian winters, and the uncertainty of tradition, that the "nativity" did not occur on the evening of December 25. Farrar believes that it occurred "in the winter wild," but that neither the day nor the month can be fixed. Schaff objects to the argument drawn from the climate, and claims that between the middle of December and the middle of February an interval of several weeks of dry weather occurs, and that the period of Christmas is often one of the loveliest in the whole year. He finds, too, "a poetical and symbolical fitness" in the selection of the 25th of December. "At that season the longest night gives way to the returning sun on his triumphant march, just as Christ appeared in the darkest night of sin and error as the true Light of the world."

9. The angel (R. V., "an angel"). — Angels appear also at the Temptation, at Gethsemane, and at the Resurrection. **Came upon them** — R. V., "stood by them;" not a vision, but an actual appearance. **The glory of the Lord** — the Shekinah, or radiant cloud that betokened the Divine presence (Exod. 24: 16; Num. 14: 10). **Sore** — exceedingly. The phrase literally translated reads, "feared a great fear" — "the usual effect," says Schaff, "of angelic appearances, enhanced in this case by the supernatural brightness;" and, adds Abbott, "by the universal consciousness of sin."

10. Fear not (R. V., "be not afraid"). — Their terror must first be calmed and their minds assured before the angel's message can be delivered. **For** — expressing the reason. **Good tidings** — the modern English for the Saxon word "Gospel" or "good-spel." **All people** (R. V., "all the people") — not merely the Jewish nation, but all mankind.

The spiritual darkness which had covered the earth for four thousand years was about to be rolled away. The way to pardon and peace with God was about to be thrown open to all mankind. The head of Satan was about to be bruised. Liberty was about to be proclaimed to the captives and recovery of sight to the blind. The mighty truth was about to be proclaimed that God could be just, and yet, for Christ's sake, justify the ungodly. Salvation was no longer to be seen through types and figures, but openly and face to face. The knowledge of God was no longer to be confined to the Jews, but to be offered to the whole Gentile world. The days of heathenism were numbered. If this was not "good tidings," there never were tidings that deserved the name (Ryle).

11. Unto you — see Isaiah 9: 6. **Is born.** — "The Word was made flesh." **This day** — after 4,000 years of waiting. **A Saviour** — same in meaning as "Jesus;" never used by Matthew or Mark; only once by John (4: 42); often by Paul in his later epistles; five times in 2 Peter" (Wordsworth). **Christ** — meaning "the anointed;" same as "Messiah." **The Lord.** — This title, which is the same as that used in verse 9, indicates that Christ is Jehovah.

Says Schaff, in his comment on the words, "Christ the Lord:" "This is the only place where these words come together in this form. The first means 'the Messiah,' and could not be otherwise understood; the second has already been used twice (verse 9) of God, and is the word used in the Septuagint to translate the Hebrew 'Jehovah.' We therefore understand the angelic message, this first Gospel statement of the Person of Christ, to mean that the Child born in Bethlehem as a Saviour was the promised Messiah, Jehovah."

12. A sign — R. V., "the sign." One was needed, and one was granted: 1, A babe; 2, humbly wrapped, not richly dressed; 3, lowly cradled — a manger, not a palace. **Manger** — feeding-trough for cattle, usually built of small stones and mortar, in the shape of a box.

It is common to find two sides of the one room where the native farmer resides with his cattle, fitted up with these mangers, and the remainder of the room elevated about two feet higher for the accommodation of the family. The word "house," used by Matthew (2: 11), does not much favor the idea held by many that the birth took place in a cave. Yet as this idea is as old as the middle of the second century, it is entitled to profound respect (Thomson).

13. A multitude of the heavenly host — a concourse of angels. The homage of angels was to be rendered to Christ (Heb. 1: 6). The expression "host of heaven" is also applied to the sun, moon and stars. **Praising God.** — Praise is the natural speech of angels, but now they had a new and special reason for its utterance.

It is not clear whether these clauses were sung as a continuous strain, or whether they were heard in single, floating fragments, or whether by alternate reponses. The last would give them the character of the Hebrew choral service; so they would be truly an angel choir in the gallery of the firmament (Whedon).

14. In the highest — either "in the highest strains," or "in the highest heavens," or "among the highest," or "to God most high;" says Gray: "the highest praise, for the highest subject, to the highest Person, in the highest place." **Peace on earth.** — "He is our peace," reconciling man to God, earth to heaven, and destroying the enmity excited by sin. **Good will.** — The gift of Christ is the highest proof of God's good will to man. The R. V. rendering of this passage is: "On earth peace among men in whom He is well pleased;" the old rendering is preferable and has sufficient support to be retained.

Poetry is truly Christian just to the extent that it is an echo and response to this first Christian hymn. Angels show their sympathy in man's salvation, and utter their highest praises to God when they sing of the Saviour, Christ the Lord. The personal dignity of the Redeemer is supported by this *Gloria in Excelsis*, while Christ's work in bringing peace on earth upholds the truthfulness of this story of the angels' song at His birth (Schaff).

15. Let us go now — at once. **They believed** what had been told them. **Even unto Bethlehem** — as far as Bethlehem. The town is located on an eastern spur of the central mountain range of Judah, about six miles south of Jerusalem. The meaning of the word is "House of Bread."

Those that left their beds to tend their flocks, left their flocks to inquire after their Saviour. No earthly thing is too dear to be forsaken for Christ. If we suffer any worldly occasion to stay us from Bethlehem, we care more for our sheep than our souls (Bishop Hall).

16-18. Came with haste — the eagerness of faith. **Found** — just as it had been told them. **They that seek, find. Mary and Joseph.** — Her name properly stands first. **They made known.** — The shepherds were the first witnesses, the earliest evangelists. It is almost impossible for one who has found the Saviour not to tell of it. The shepherds' hearers were probably Bethlemites who lived in the vicinity of the khan. **Wondered.** — Never did they have a better occasion for wonder. The only thing to complain of is that their emotion ended with wonder, and did not lead to worship and service.

19. Mary kept all these things (R. V., "sayings") — treasured up every incident and word. **Pondered them** — weighed them; revolved them. She was not garrulous; she heard and said little, but thought much. Schleiermacher, looking at the after life of Mary and her relations with Christ, is of the opinion that even she had to pass through the same struggle of faith, the same manifold doubts, which characterize ordinary believers.

Mary appears here, as in chap. 1: 29 and 2: 51, richly adorned with that incorruptible ornament which an apostle describes (1 Pet. 3: 4) as the highest adorning of woman. Heart, mind and memory are here all combined in the service of faith (Van Oosterzee).

20. Returned — to their flocks and duty. **Glorifying . . . God.** — Their devout reception of the glad tidings shows the worthiness of their selection.

IV. Illustrative.

1.

Where holy Luke the scene has drawn,
How fair the simple picture stands: —
That wayside inn at Bethlehem, —
The helpless babe by loving hands
Within a humble manger laid,
And Christ of lowly virgin born,
Announced by angels to the swains
Who watched their flocks at early morn.

His second advent still the church
Look in the clouds of heaven to see:
The signs of His approach they wait,
When, in His Father's glory, He
Shall come, with outward pomp and show:
While throngs of angels, hovering round,
Arrayed in glittering robes of light,
Are moving to the trumpet's sound.

Come thus, or not; but come, dear Lord!
Within our hearts Thy throne maintain;
In us and by us, over sin
The everlasting victory gain.
Thy word the trumpet, truth the light,
All creatures minister for Thee,
And nations, brought beneath Thy sway,
Thy clouds of witnesses shall be.

(Thomas Hill.)

2. A sick woman said to Mr. Cecil, "Sir, I can form no notion of God. You talk to me about Him, but I cannot get a single idea that seems to contain anything." "But you know how to conceive of Jesus Christ as a man full of condescension and sympathy?" "Ah, sir, that gives me something to lay hold on. *There* I can rest. I understand God in His Son."

3. Those of us who have traveled in mountain countries know how one range of hills rises behind another, one ever seeming the highest till yet a higher appears behind it. But there is one range of lofty summits which conveys a sense of awe and sublimity — the line of eternal snow. High above all the rest we see the white peaks standing out in the blue sky, catching the first rays of the rising sun. So with Christ's coming time of peace; it towers into heaven itself, and is white with the snows of eternity (Dean Stanley).

4. Over the cave selected by primitive tradition, the Empress Helena, the mother of Constantine, erected the Church of the Nativity, which still stands (or rather, its successor, built by Justinian) as an object of profound interest to the Christian traveler in the East. The cave which it encloses is 38 feet by 11, and at the eastern end a silver star in a marble slab designates the spot of the birth (Thomson). In a cave close beside the church, one of the most learned, eloquent and holy of the Fathers of the church — the great St. Jerome, to whom we owe the received Latin translation of the Bible — spent thirty of his declining years (A. D. 386-420) in study and fasting and prayer (Farrar).

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Our Book Table.

The Huguenots and the Revocation of the Edict of Nantes. By Henry M. Baird. Two volumes. New York: Charles Scribner's Sons. Price, $7.50.

American scholars have made some very substantial contributions to European history, especially to those parts of it connected with the emigration to the New World. Prescott gave a delightful account of the reign of Ferdinand and Isabella, and Motley traced with great fullness the struggle in Holland between the old civilization and the new. And now Prof. Baird has produced a monumental work, destined, with historical students, to hold a place beside those of Prescott and Motley. The Huguenot uprising in France, of which he writes, furnishes one of the most striking and instructive episodes in modern history. Like the gourd of the prophet, it sprang into full growth in a night, and was cut down in a night. This history is designed to show the processes of the development and decay, as also the reason for the sad outcome. Protestantism in France has sometimes been regarded as a lost cause; but the author shows that, however reduced to straits, the cause is not even yet lost.

This work of Prof. Baird was begun several years ago. The first instalment came in "The History of the Rise of the Huguenots in France," and was followed by "The Huguenots and Henry of Navarre." These two works traced the rise and progress of the Protestant movement in France to the death of Henry IV. in 1610. In the present volumes the record continues on through the decline of the Huguenot fortunes down to 1802, when religious liberty was proclaimed by Napoleon Bonaparte, and the church of the mountains and the desert was allowed to recuperate. "The Huguenots and the Revocation of the Edict of Nantes" is distinguished, like its predecessors, for careful research, breadth of view, and fitness of style. The author is singularly candid in temper and judicial in his judgments. There is never anything extravagant in his claims or statements; truth seems to be the only end sought, and every step taken, in the investigation, seems to be a plain step towards its attainment. He brings forward his vast stores of information and arranges them in a style at once plain and strong, so that whoever opens his pages may read and understand the great story. The history of the Huguenots has a lesson for all coming ages and for all nations; and Professor Baird has put it in form to be read with interest and profit.

Literature of Theology. By John Fletcher Hurst. New York: Hunt & Eaton. Price, $4.

Whoever would be a scholar must have books; whoever would be a wise man must guard against the invasion of bad or comparatively worthless books. Many cheap books are hawked to the front by persistent publishers, while better ones are left out of sight. In this "classified bibliography of theological and general religious literature," Bishop Hurst endeavors to get well before the student the best books in each department of theological learning. The work is divided into five parts: (1) Introduction; (2) Exgetical Theology, including critical apparatus, commentaries and special subjects; (3) Historical Theology, including the history of theology, of doctrine, and of the church and comparative religion; (4) Systematic Theology, including general and special doctrines; and (5) Practical Theology, including homiletical and special subjects. Under each head are arranged the best authors in alphabetical order. The list is exhaustive of the best in the English-speaking world. The full title, with the price, is given in each case. The student of theology, whether clerical or lay, will find in this volume an invaluable guide, bringing him at once to the best books in each department.

An important part of the furnishing of this great book is found in the indexes of authors and subjects, both of which are very full and complete. In the preparation of the volume the Bishop acknowledges valuable assistance from bookmen, especially Prof. George W. Gilmore, of Bangor Theological Seminary; Rev. Charles R. Gillett, of Union Theological Seminary, New York; Mr. Bull, librarian of the General Theological Seminary, New York; and Rev. J. H. Dulles, librarian of the Princeton Theological Seminary, with others. The work leaves little to be desired, either in form or matter. The publishers have done well their part in the quality of paper, type and binding. Every studious minister will want this volume in his library as a guide in the purchase and study of theological literature.

Notes in Japan. By Alfred Parsons. With Illustrations by the Author. New York: Harper & Brothers. Price, $3.

For the reader of taste the "Notes in Japan" possesses a double interest. The volume contains the record of travel in various parts of the island empire and the studies and criticisms of an accomplished artist. The material is cast into six chapters, giving us characteristics of the spring, early summer and autumn in Japan, and of that most pronounced and commanding feature in the Japanese landscape, Fujisan, the Holy Mountain. The use of the pencil adds greatly to the interest of the letter-press. The Japanese are themselves an artistic people, and a distinct value of this work of Mr. Parsons is the criticism on Japanese art, in which symbolism has an important place. In the book are exquisite studies of mountain scenery, of plain, of lake and streams of water, of beast, bird and flower, and of varieties of men and women. If you wish to follow the path of an artist, read the "Notes" of Mr. Parsons in Japan.

Natural History of Selborne, and Observations on Nature. With Notes. By Gilbert White. With the Text and New Letters of the Buckland Edition. Introduction by John Burroughs. Illustrated by Clifton Johnson. Two Volumes. New York: D. Appleton & Company. In a Box. Price, $4.

"The Natural History of Selborne" marks an important turn in the taste of the English-speaking world. The turn was toward nature and science. As never before, Englishmen were beginning to be affected by the silent but pervasive influences of the planet on which they dwelt. The sensitive nature of the author, in his quiet nook, felt the change in the atmosphere. He was a natural observer. His eyes were opened and his ears unstopped; the sights and sounds around him led him to write, and as the result of that writing we have this marvelous book, "The Natural History of Selborne." The book is neither a treatise on science nor a town history, but a collection of letters, observations and notes on various things in the parish, notably the birds. Mr. White possibly anticipated the making of a book; but no book he could have made with the direct design, would have been half as acceptable to the public, or half as likely to bear his name down to future generations, as these fragments. "Many learned and elaborate treatises," writes Burroughs, "have sunk beneath the waves upon which this cockle-shell of a book rides so safely and buoyantly!" He struck the key-note of his age. The early notes in the new song of nature were caught up and transmitted onward. He was not a scientist; he simply lay upon the bosom of Nature and felt her heartbeats and respiration. The charm of the "Natural History" is found in the rural pictures with which it is garnished. It is not in the birds alone; it is in the views of field, forest, meadow and down, the garden with its flowers and birds, the village, the church, and the life of the people. The present two-volume edition has some advantages over earlier ones in the new material which has been introduced from the Buckland edition and in the striking illustrations by Mr. Johnson. They are from photographs recently taken on the spot. As Selborne has remained unchanged, we get from the pictures and the author's descriptions a very good idea of the world in which Gilbert White lived a hundred and fifty years ago. The volumes are very presentable, with firm paper, good type, and neat binding, admirable for holiday presentation.

The Poor in Our Great Cities. New York: Charles Scribner's Sons. Price, $3.

The revolution in the economic and social worlds has sent people to cities in large numbers, and originated the problem of poverty. Efforts began at once to solve the problem, and have been continued for fifty years. The remedy has not been able thus far to conquer the disease, partly because the disease has spread so rapidly, but partly because the adequate remedy has not been discovered. A large number of experimenters have been at work in all parts of Christendom. What we want is to know what they are doing; and that is precisely what the twelve papers in this volume tell. They give accounts of the work of specialists in all the great cities, bringing to the front features which have proved especially helpful. The papers were published in *Scribner's Magazine* in 1891-2. The information comes from wide fields, and is by experts in that field of service, such as Walter Besant in London, Jacob Riis of New York, the late Oscar Craig, president of the New York State Board of Charities, and Mr. Wood, head of the Andover House in Boston. The volume is profusely illustrated.

Dixie; or, Southern Scenes and Sketches. By Julian Ralph. Illustrated. New York: Harper & Brothers. Price, $3.50.

The tourist who gave us "The Great West" and "The Canada Frontier" with so much vividness and truth, has furnished here a current picture of the South. From St. Louis his route extended to New Orleans and the Bayou region; thence to Florida, Mississippi, Alabama, Tennessee, the Carolinas and Virginia. The book furnishes the latest account of the New South. Mr. Ralph describes the scenery along river and seaboard and upon the mountain; records the rapid advance in the new industries; tells of the Negro as a laborer; and finds encouragement for onward movement through the whole land. His style is fresh and vigorous. The book abounds in text and full-page illustrations, and is altogether an admirable specimen of bookmaking.

Domesticated Animals: Their Relation to Man and to his Advancement in Civilization. By N. S. Shaler. Illustrated. New York: Charles Scribner's Sons. Price, $2.50.

Though popular sketches of domestic animals, these chapters were prepared by a man of science, who contrives to give some of the important results of scientific investigation in a popular though thorough manner. He has two curious chapters on the rights of animals and the problem of domestication. The rights of animals have found expression in the statute-books of civilized States. Wrong to the animal creation is a wrong to man himself. The problem of domestication involves the questions as to the value of the domestic animals, the species that can be utilized, and the use of our park

(Continued on Page 14.)

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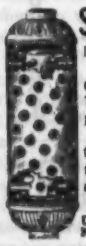

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The Conferences.

[Continued from Page 5.]

building purposes, and over $150 was contributed in the regular collection baskets. At no place in our Conference is there so much need of a new church as in East Providence. The people are there, but the church is too small to hold them.

Attleboro. — Sunday, Dec. 1, was a great day with this church. As a result of the recent revival, the pastor, Rev. G. E. Brightman, baptized 26, received 5 in full connection, 7 by letter, and 56 on probation. The communion service was the largest in the history of the church as to the number of communicants. In the evening an old-fashioned Methodist love-feast was held.

Woonsocket. — Five were received in full connection, Sunday, Dec. 1.

Methodist Social Union. — The December meeting was held in the Trocadero, Wednesday, Dec. 4. Rev. Dr. Banks, of the Hanson Place Church, Brooklyn, addressed the Union on "Oliver Wendell Holmes and his Poems of the Soul." The music was by Reeves Orchestra. Thirteen new members were admitted. There ought to be a large addition to the membership of this excellent organization.

Personals. — George W. Greene, Esq., who has recently been elected mayor of the city of Woonsocket, is of good Methodist stock, his family being members of the Methodist Episcopal Church in Woonsocket. He is the son-in-law of Rev. J. H. Nutting, who is exceedingly proud of "his boy." Mayor Greene is a young man twenty-nine years of age, and has many of the qualities that made Wm. E. Russell so popular in Massachusetts, and like the popular ex-Governor he is a Democrat in politics.

The *Preachers' Assistant* for November has an excellent picture of Rev. J. T. Docking, of the Tabernacle Church, Providence, and also an appreciative editorial concerning this popular pastor.

Rev. N. B. Cook, pastor of our churches at North Rehoboth and Chartley, travels sixteen miles and preaches four sermons every Sunday, and the work seems to agree with him. He is never afflicted with "blue Monday." NEMO.

New Hampshire Conference.

Manchester District.

Rev. D. E. and Mrs. Burns, of *Grantham* and *West Springfield* charge, were surprised by a large company of their people on the evening of Nov. 20, it being their fifth wedding anniversary. They brought a handsome rocker for the pastor and one for his wife, and little three-year-old Hattie was not forgotten, for they brought her one also. Several pieces of silver and about $8 in money were presented. Mr. Burns and wife are held in high esteem here and the work is very hopeful.

Rev. G. A. Tyrell is working faithfully at *North Grantham*. Dollars do not come in very readily — not as much so as they might or as the ability of the people would admit. But the pastor is happy and contented, and doing his best.

St. Paul's, Manchester, has met a heavy loss in the death of two of their prominent members — Mrs. Brigham, for many years a faithful helper in all departments where women can work, and Mr. Charles H. Cushman, a prominent clothing merchant, and treasurer of the board of stewards. He was one of the most enterprising business men in the city, where his loss will be greatly felt.

The Manchester City Union of Epworth Leagues was very pleasantly entertained by the League of the *First Church*, on Dec. 4. They had an interesting program, after which light refreshments were served. The officers for the coming year were chosen.

The revival meetings at *Claremont*, in charge of Evangelists Elliott and Butts, began the night after Thanksgiving. The people of the three evangelical churches had all arrangements very complete. A great deal of interest was shown in the beginning, and great things are looked for. They are to continue three weeks.

The ministerial and pastoral labors of Rev. George B. Goodrich at *North Charlestown* and *West Unity* are very highly appreciated. Congregations are excellent, and a good religious interest prevails.

A very successful lecture course is being conducted at *Salem Depot* under the direction of the Epworth League. The pastor, Rev. Daniel Onstott, and wife have worked earnestly to make it a success.

Rev. Edgar Blake, pastor at *Salem*, is rejoicing over nearly a score of new-born souls, the result of the recent revival meetings.

Dec. 1, Rev. H. E. Allen received 10 into the church and baptized 2 by immersion. When we remember how cold the day was, we shiver for the preacher and the candidates who went down into the water.

The Junior League of the *Arlington St. Chapel, Nashua*, are a wide-awake and interesting company. The program of their entertainment given Dec. 2 was a very interesting and entertaining one.

The depressed condition of the missionary treasury at New York compelled a cut in the amounts given to all the Conferences. Our Conference has had $1,500 the past year. For the next it will be only $1,210. The French work suffered with the rest, being cut from $1,066 to $902. We are sorry for these things, but will seek to adjust ourselves to the situation. In the meantime we must push up the missionary offerings and help cancel the debt of $306,247.27. B.

Concord District.

Pessimism. — Sometimes a brother gets astigmatism in both eyes so bad that he can see nothing correctly, and he becomes a cheerless, hopeless pessimist. Then blemishes on the body become incurable, fatally organic; imperfections and faults become gross immoralities; difficulties become insuperable obstacles, and nothing is right in the church. That we have only few such is a matter for thankfulness. A good corrective for this disease is to read the 72d Psalm and sing "Jesus shall reign where'er the sun," etc.

Haverhill. — The new vestry has been painted without and within, and it fully supplies a need long felt by this church. The spiritual condition, the congregations, the Sunday-schools and Epworth League here, were all reported good. The pastor, Rev. E. C. Langford, is in the fifth year of his successful pastorate. The long-continued illness of his wife has led him to ask to be released from his charge and to decide that he will not take an appointment at the ensuing Conference. This will be greatly regretted by those who know him, and by the Conference in which he has been a useful member. He will continue to supply his present charge — Haverhill and Piermont — on the Sabbath until the next Conference session.

Baker Memorial, Concord. — The annual sale given by the ladies of this church takes the form of a Longfellow Party this year, each booth representing a poem in decorations and costumes. A neat booklet is issued in tinted pink covers, with view of the home of Longfellow and his portrait, and containing descriptions of the various booths and advertisements. The Village Blacksmith greets all who enter. The "Evangeline" booth presents the fancy table; the "Courtship of Miles Standish," the useful table; "The Hanging of the Crane," the art table; "Hiawatha," the candy table, etc., etc. The idea is a happy one, and cannot but prove successful if well carried out. The proceeds are to be devoted to the organ fund.

Dedications. — The new church at *Grange Village* will be dedicated Dec. 22. This is located about three miles from the Lancaster Church. Two years ago last spring about thirty members were set off from the Lancaster Church to form the Grange Village Church. This was done at the request of the members and with the full and kindly concurrence of the Lancaster members as represented in the quarterly conference, it being understood that the new church should be connected with the mother church, be under the same pastoral care, and should bear its part in the support of the pastor. This it has done while worshiping in a hall. It occupied the hall on the Sabbath only, and held it by a very uncertain tenure. Under the leadership of the pastor, Rev. R. T. Wolcott, a new church edifice was projected a few months since, which is now nearly completed. The people in the vicinity have shown a large measure of enterprise and generosity, and the members of the Lancaster congregation have aided them nobly. The Church Extension Board gives them $250. If about $225 additional can be obtained from friends the building will be dedicated free of debt.

The new church at *The Meadows* in Jefferson, under the pastoral care of Rev. W. A. Loyne, will be dedicated on the second Sabbath in January. This is deeded to the trustees of the church on the hill. The two are four miles apart. Over $500 have been given for this enterprise by three men and their families from New York. It would not have been undertaken, probably, but for the proffer of their aid. In gifts for special objects $879 have been received, including $174 for memorial windows. Over all received $200 will be needed to complete the work.

These are neat, inexpensive and needed churches. If any persons, near or remote, who, having an interest in the Lord's work in the rural districts of the State, wish to aid it, will send the money to the presiding elder, Rev. S. C. Keeler, 5½ South State St., Concord, N. H., specifying to which of these churches it is to be applied, it will be gratefully received and duly acknowledged. S. C. K.

Dover District.

Centralville, Lowell. — This young society, learning wisdom by its suffering, makes haste slowly in finishing its basement. It is now plastered throughout and all windows and doors cased with Southern pine; the wainscoting is of the same. The job has been done at a very low figure, $300 covering all the cost so far, of which $35 remains to be found; but not a door is yet secured, nor a sliding partition (of which the plan calls for several) is yet in place. We need $100 at once to enable us to complete one class-room for the evening meetings, and then we can go on with comfort for the winter. If the enthusiastic persons who at the outstart of this enterprise made pledges which they have not yet honored, would find a way to pay, it would be a great help at this juncture. Rev. E. S. Tasker's labors are very highly appreciated by this people, and his good wife is surely a "help meet for him." They are making hearty effort to win the people and build them into Christ. At quarterly meeting a large number partook of the sacramental emblems, and 3 united by letter and 2 from probation.

Rochester, First Church. — Under the lead of Pastor Ramsden this church held a Thanksgiving gift party, Wednesday, Nov. 27. A good literary and musical program was rendered, after which the people brought offerings many and substantial for distribution among the poor. This work was gladly done by the Mercy and Help department of the Epworth League. Pastor Ramsden has the confidence of his people, and they will succeed in paying the debt of $400 and in winning souls this year. G. W. N.

Vermont Conference.

St. Johnsbury District.

St. Johnsbury Centre. — Rev. I. P. Chase is confined to his bed with a bilious attack, and as the result of overwork. It is hoped he will soon be able to carry out the large amount of work which he has planned in the way of Epworth League conventions.

Barton. — Special meetings are being held, with good and increasing interest. The Methodist church has been wired for electric lights, and suitable chandeliers will soon be provided.

Cabot. — A district W. H. M. S. will soon be held, Mrs. Ella C. Elmer efficiently working up the matter.

Derby. — The Whittier revival meetings started off well, several conversions having already occurred.

Barre. — Rev. J. W. Hamilton, D. D., being called here to attend a funeral on Saturday, Nov. 30, remained over night and spoke in Hedding M. E. Church, Sunday morning, securing $100 in cash and pledges for the Freedmen's Aid collection. The sermon was a magnificent one and one long to be remembered. Dr. Hamilton spoke at Montpelier in the evening, taking the collection there also.

St. Johnsbury. — The series of Sunday evening lectures by Pastor Tyrie to young ladies, just closed, has been a marked and marvelous success. Instead of a mawkish sentimentalism they have been replete with rare common sense, and so prepared and delivered as to steadily raise the tide of religious interest. The past Sunday witnessed the beginning of a new series which answers the questions most often asked by young people about a religious life.

W. H. M. S. — The district president, Mrs. Thos. Tyrie, has been compelled to resign, and the executive board will be obliged to fill the vacancy. Her mantle will be likely to fall upon the shoulders of Mrs. J. O. Sherburne, of Williamstown, whose long experience as secretary qualifies her for any position in the gift of the society.

Island Pond. — Hon. S. D. Hobson, an ex-senator and man of large influence in northeastern Vermont, was married, on Nov. 25, to Mrs. Clara M. Robinson, Rev. Geo. O. Howe, pastor of the local M. E. Church, officiating. Mr. and Mrs. Hobson are stanch Methodists and a tower of strength to Island Pond Methodism. They visit Montreal, Chicago and the West on a wedding trip. The union Thanksgiving services at the M. E. Church were the best attended of any similar service for years.

Preachers' Meetings. — A Preachers' Meeting will occur at Barton Landing, Dec. 17 and 18, and at Marshfield, Dec. 19 and 20, with substan-

[Continued on Page 13.]

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We have a part of our issue of twenty year 6% gold bonds left, which we can still offer at 90.
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Asthma, Bronchitis, Catarrh, Coughs, Colds, Laryngitis, Etc.
(Mention this paper.)

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Your invaluable remedy, Hyomei, has cured me of Catarrh that had defied the power of many so-called cures. I would not be without Hyomei and my Pocket Inhaler on any consideration. I am subject to colds, and I find that Hyomei breaks them up at once. It seems to penetrate the affected part like magic. I believe it to be the greatest preventitive of pneumonia ever discovered. Hyomei has also cured a friend, Miss Annie McMurty, of a most chronic case of Asthma. For three weeks she has sat in her chair day and night. She retired to her bed the evening of the day she began using Hyomei, and slept naturally. She has had no return of Asthma since using Hyomei last spring.
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Church Register.

HERALD CALENDAR.

Congress on Africa, at Atlanta, Ga., Dec. 13-15
St. Johnsbury District Preachers' Meeting, at Barton Landing, Dec. 17-19
Pr's Meeting, on same district, at Marshfield, Dec. 19, 20
Providence Dis. Min. Asso., at First Church, Newport, Feb. 10, 11

Conference.	Place.	Time.	Bishop.
New Eng. South'n,	Fall River, Mass.,	April	1, Foster
New York East,	New Haven, Conn.,	"	1, Merrill
New York,	New York city,	"	1, Ninde
New Hampshire,	Lawrence, Mass.,	"	1, Fowler
Maine,	Auburn, Me.,	"	8, Merrill
New England,	Springfield, Mass.,	"	8, Foss
Vermont,	Barre, Vt.,	"	8, Fowler
East Maine,	Oldtown, Me.,	"	15, Merrill
Troy,	Gloversville, N. Y.,	"	15, Fowler

THE NEW ENGLAND METHODIST HISTORICAL SOCIETY will hold a meeting in the Room of the Society, 36 Bromfield St., Monday, Dec. 16, at 2.30 p. m. The Board of Directors will meet at 2 o'clock.

JOSEPH H. MANSFIELD, Rec. Sec'y.

Money Letters from Nov. 25 to Dec. 9.

L H Arey, William Alden, J W Adams, W W Andrews, Mrs L N Beard, Mrs D H Boyd, H W Bennett, Mrs L J Brown, H H Birkins, J I Bartholomew, E C Clough, Mrs E P Collins, L Covington, Mrs J Colby, W B Clarke & Co., Climax M'f'g Co. Miss H W Downing, W J Danielson, L H Dorchester, C H Frost, William James Gray, C H Guild, Della M Gilman, W L Goding, J E Grant, E H Gregory, W W Hallock, Hilsenger & Shiffer, W D Hardy, J W Huggman, W B Heath, Mrs M D Hawes, J R Hinchcliff, Mary F Jones, G D Lindsay, A A Lewis, W Lormond, J C Moss, N M Merrill, W H Nickerson, N L Porter, Mrs Z N Paige, W P Rickard, A B Russell, Mrs C D Robinson, Mrs J Rockwell, H A Ridgway, H W Rankin, Mrs Ella Southard, E E Strong, R J Shaw, Jesse Snow, S M Small, P A Smith, J M A Spence, B P Spalding, Southbridge Y. M. C. A. Mrs E W True, The Century Co.

PRESIDING ELDERS PLEASE HELP US. — Mrs. Willing has been sending good literature to pastors who have families to support on $300 a year and less. Her list has numbered as many as six hundred. It needs revision on account of the changes of the itineracy. Will Presiding Elders kindly help this good work by sending immediately the address of the wives of pastors who receive three hundred dollars a year and less to Mrs. J. FOWLER WILLING, 463 W. 23d St., New York city?

SETTEES FOR SALE. — The Centre M. E. Church in Malden have seated their vestry with open chairs and have about one hundred settees, which are for sale at a very low price; also, a black walnut pulpit. For full information apply to

C. B. MAGEE, 38 Bromfield St., Boston.

BOSTON EAST DISTRICT SUNDAY SCHOOL CONVENTION, at M. E. Church, Melrose, Wednesday, Dec. 18, under the direction of the New England Conference Sunday-school Society.

PROGRAM.

At 2.30 p. m., devotional service, to be led by Rev. A. H. Herrick; Sunday-school Teaching for the Times, Rev. J. H. Pillsbury; Graded Sunday-schools, Judge L. E. Hitchcock; Work for God's Little Ones, Miss Bertha F. Vella; How can we Improve the Sunday-school? — an open parliament, conducted by Rev. George H. Clarke. At 7.30, service of song and prayer, led by Rev. C. E. Davis; The Best Harvest Field, Rev. J. M. Leonard.

Supper at 5.30. A collection to meet expenses will be taken.

G. H. CLARKE, N. T. WHITAKER, C. E. DAVIS, } Com.

THE ALPHA CHAPTER regular monthly meeting will be held next Monday, Dec. 16, at Room 20, Crawford House, Boston. Luncheon (European plan) at 12.30 p. m. Papers at 1.15 p. m., by Revs. A. M. Osgood, '81, and Elijah Horr, '83. Subject: The Institutional Church. EDWIN H. HUGHES, Sec'y.

NATIONAL DEACONESS CONFERENCE. — The ninth annual session will be held in Minneapolis, Minn., Feb. 12, 1896. The program is now being prepared by the members of the Executive Committee resident in that city and will be published shortly. It is expected that there will be a large attendance of delegates from the many Homes in the United States as well as representatives from the Homes in foreign countries.

E. S. TIPPLE, Sec'y.

QUARTERLY MEETINGS.

NORWICH DISTRICT — FOURTH QUARTER.

DEC.

11, p m, Willington;
11, eve, Stafford Springs;
12, Gurleyville;
14, 15, Moodus & Haddam N.;
17, East Glastonbury;
18, Gardner Lake;
19, p m, Griswold;
19, eve, Voluntown;
21, 22, East Thompson;
24, p m, Baltic;
25, p m, East Blackstone;
26, eve, Milliville;
28, 29, Jewett City & Hopeville;
31, Greene.

JAN.

1, p m, East Woodstock;
1, eve, West Thompson;
2, Staffordville;
4, 5, East Hampton;
7, Tolland;
9, p m, Quarryville;
9, eve, Vernon;
11, 12, Wapping;
14, Westerly;
15, Sterling;
18, 19, eve, Norwich, N. Main;
19, a m, 20, Norwich Town;
22, Colchester & Hopevale;
23, Portland;
25, 26, New London;
28, Burnside;
29, Hookanum;
30, Oneco.

FEB.

1, 2, Moosup;
4, p m, Noank;
4, eve, Mystic;
5, p m, No. Grosvenordale;
5, eve, Danielson;
8, 9, Willimantic;
11, Uncasville;
12, South Manchester;
13, Manchester;
15, 16, Norwich, Trinity;
17, 18, District Min. Asso., at Jewett City;
18, p m, Lyme;
19, eve, Niantic;
20, p m, Gale's Ferry;
22, 23, Rockville;
25, Thompsonville;
26, Warehouse Point;
27, Old Mystic;
29, March 1, Pascoag.

MARCH.

2, Putnam;
3, p m, Centredale;
4, eve, Mapleville;
10, Hazardville;
11, Windsorville;
12, South Coventry;
14, 15, Attawaugan.

Will pastors be prepared with nominations for the standing committees and forward the blank reports mailed them to the trustees?

G. H. BATES.

STEREOPTICON WANTED. — The French Methodist Mission in Lowell, Mass., needs a stereopticon or magic lantern. Any one willing to donate such an instrument, or to sell it cheap, to said Mission, will please write to Rev. E. T. CURNICK,

Lowell, Mass.

BOSTON SOUTH DISTRICT SUNDAY SCHOOL CONVENTION, at St. John's Church, South Boston, Thursday, Dec. 19, under the direction of the New England Conference Sunday-school Society.

PROGRAM.

At 2.30 p. m., devotional service, led by Rev. A. H. Nazarian; The Sunday-school of Tomorrow, Rev. George H. Clarke; The Church School, Rev. F. N. Upham; The Graded School, Judge L. E. Hitchcock; Work for God's Little Ones, Miss Bertha F. Vella; Question-drawer, L. E. Hitchcock. At 7.30, praise and prayer service, led by Rev. W. A. Wood; The Primary Teacher's Equipment, Miss Bertha F. Vella; The Best Harvest Field, Rev. J. M. Leonard.

Collation at 6 p. m. A collection to meet expenses will be taken at the afternoon session.

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in midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

The Conferences.

(Continued from Page 13.)

tially the same program, the speakers only being changed. RETLAW.

New England Conference.

Boston Preachers' Meeting. — The fiftieth anniversary of the organization of the Preachers' Meeting was observed last Monday, Dec. 9. Papers and addresses were presented or delivered by Revs. C. W. Wilder, Stephen Cushing and David Sherman. It was an occasion of reminiscence and delightful memories, and was thoroughly enjoyed. Drs. S. F. Upham and C. C. McCabe were present and spoke briefly. The Chaplain in his inimitable way told of the marvelous growth of the church, and enlarged in glowing words upon the prospects before our Zion.

Boston South District.

South Boston, St. John's. — Beginning next Sunday, Dec. 15, this church holds a series of jubilee services commemorating the tenth anniversary of the founding of St. John's by the union of the Broadway and Dorchester Street churches. A very delightful feature of the occasion will be the rejoicing at the canceling of the church debt. Next Sunday morning the pastor, Rev. W. T. Perrin, preaches a historical sermon, and in the evening Bishop Mallalieu will preach.

Boston, Italian Church. — At the preaching service last Sunday afternoon, one hundred and fifty-six were present. Rev. G. Conte, pastor.

Boston North District.

Worthen St., Lowell. — This church has just closed a blessed and successful series of revival meetings, lasting three weeks. The pastor, Rev. Edward T. Curnick, was ably assisted by Rev. Chas. L. Jackson, evangelist, of Boston. Preparatory meetings were held, at which some of the best New England pastors preached helpful sermons. Mr. Curnick writes: "Mr. Jackson's ministry at once took hold of the people, and increased in power and efficiency till the close. He is a remarkable preacher, mighty in the Scriptures, logical, awakening, convincing. Sunday, Dec. 1, his last day, was the greatest of this feast. Immense congregations listened with profound attention to the preaching of God's Word, and 32 persons were received into the church — 29 on probation and 3 by letter. Doubtless others will soon follow. Worthen St. is greatly quickened and refreshed, and proposes to continue an aggressive campaign against Satan's kingdom."

Lowell, St. Paul's. — Dr. S. F. Upham spent last Sunday with this church.

Newtonville. — A meeting in behalf of the Armenian sufferers was held in the M. E. Church on Sunday evening, Dec. 8. A full house listened with interest to a concise but comprehensive setting forth of the varied political phases of this world-wide question by the pastor, Rev. Franklin Hamilton. An interesting address was also made by Mr. Abraham Kheir-Allah, a native of Mt. Lebanon, Syria, who, although not an Armenian, yet coming from another section of the same accursed government as that which oppresses them, could speak with a special propriety upon the underlying principles at stake. Mr. Kheir-Allah was accompanied by his younger brother, Mr. Elias Kheir-Allah, who was dressed in the native Syrian costume. The brothers Kheir-Allah are in this country for the purpose of obtaining an education; the elder as a missionary, the younger as a physician.

Leominster. — Dec. 1 was "Fellowship Day" in this church. Eleven persons were received from probation, 5 on probation, 13 by letter, and 6 were baptized. Mrs. Sarah Whitney has generously contributed $500 toward the church debt, and the Junior League is working zealously to raise an additional $500. They are to hold "A Festival of Week Days," Dec. 13 and 14. The pastor, Rev. C. H. Talmage, preached the sermon at the union Thanksgiving service at the Baptist Church.

Boston East District.

Lynn Common. — Chaplain McCabe presented the cause of missions here last Sunday. U.

Springfield District.

Wales. — Rev. Mr. Rickets, who was pastor here forty-seven years ago, and who is now nearly eighty years of age, gave a much-enjoyed account of his trip abroad, on the evening of Nov. 10. Rev. E. S. Best, of West Springfield, held the third quarterly conference and baptized one child, Nov. 17. The pastor, Rev. G. L. Camp, received 2 by letter and 1 on probation.

Southbridge. — Daniel F. Walcott, one of the oldest members of this church, is critically ill.

[Continued on Page 16.]

"We have all used Hood's Sarsaparilla with beneficial results." Mrs. H. H. Whitney, 34 Essex St., Charlestown, Mass.

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Laura, Utica. — What will cure indigestion?
Our Gastrine, a teaspoonful three times a day, after meals.

C. M., Cincinnati. — I suffer much from dyspepsia. My food ferments, causing belching and an uncomfortable feeling. Am constipated. Please help me.
Use Gastrine, observing instructions on circular around bottle. Dose of Natrolithic Salts, before breakfast, for a week.

B. M., Columbus. — Am troubled with pains through my kidneys; cannot stand long without great fatigue.
The trouble is not in your kidneys. Take Ovarine, twice daily. Use hot bathing locally, once or twice a week.

E. C. E., Orange. — What can I take for pimples?
Our Thyroidine, extract of the thyroid gland.

THE DOCTOR.

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Our Book Table.

[Continued from Page 11.]

and reservation systems in preserving and developing them. The author has contrived to invest a commonplace subject with a real interest by going below the surface and disclosing phases of it not usually considered.

The Red Cockade. A Novel. By Stanley J. Weyman. New York: Harper & Brothers. Price, $1.50.

"The Red Cockade," like Dickens' "Tale of Two Cities," takes the reader to the opening of the French Revolution. The scene is laid in the country around St. Alais, Saux, and Cahors; the time is July, 1789. The fall of the Bastile draws near. The silence is that before the earthquake. The story is well told, furnishing graphic pictures of the scenes of that dark time. The duel, the attack of the mob on the chateau, and the seizure of Froment, are vividly described. You see the characters and hear them speak. The atmosphere in which they breathe is charged, and all nature seems to be in sympathy with the Revolution.

Dorothy, and Other Italian Stories. By Constance Fenimore Woolson. New York: Harper & Brothers. Price, $1.25.

In our busy age the short story has become the favorite. If the reading public craves fiction, it demands the precious article in small packages. "Dorothy," "The Transplanted Boy," "A Florentine Experiment," and "The Chateau Corinne," are the titles of the five stories in this neat volume — stories told only as the lamented Miss Woolson could tell them.

The Temptation of Katharine Gray. By Mary Lowe Dickinson. Philadelphia: A. J. Rowland.

In this strongly written story, we have a reform novel, written with an educative purpose and containing an important lesson. Under the guise of fiction is conveyed the wisdom necessary for the conduct of human life. Katharine Gray had the passion of a mighty mother-love and was ready to sacrifice for her child even to the point of wrong-doing. The wrong-doing corrupted her own nature, and the wrong was as a worm at the centre of life. Her life is a parable, in which we trace the progress of sin, the canker and bitterness of wrong-doing, and see how the improvement of human society must be largely an interior work.

Child Sketches from George Eliot. Selected and arranged by Julia Magruder. Illustrated by E. H Burch and Amy Brooks. Boston: Lothrop Publishing Company. Price, $1.25.

The child is the masterpiece of divine workmanship. Accomplished authors, unable to write for children, can usually write well of them. George Eliot wrote no book for children, but her novels for adults contain exquisite passages descriptive of the characteristics of children. Miss Magruder has performed an excellent service in selecting from her works these sketches of children. We feel sure every lover of George Eliot will welcome this little volume of choice selections on a subject she touched with rare delicacy and truth.

A Lady of England: The Life and Letters of Charlotte Maria Tucker. By Agnes Giberne. New York: A. C. Armstrong & Son.

Miss Tucker, author and missionary in India, is best known to the American public as author of books by A. L. O. E. She was the author of nearly fourscore separate works and half as many booklets, several of them being well known in America, such as: "Old Friends with New Faces," "Precepts in Practice," and "The House Beautiful." The biographer has made a choice collection of letters, which constitute a large and valuable part of the book. To the relatives and friends, and to those interested in the large literature she created, the book will have a peculiar interest. Miss Tucker was born of an honorable family, May 8, 1821, and died Dec. 2, 1893.

My Son's Wife. By Rose Porter. New York: Anson D. F. Randolph & Company. Price, $1.

The elements of this story are very simple, and are wrought up with great skill and taste. There is no page where the interest flags. "Bona" is the one lovely character, traced in her course onward from childhood to beautiful womanhood.

Red Men and White. By Owen Wister. Illustrated by Frederic Remington. New York: Harper & Brothers.

This volume contains a collection of eight stories of frontier life in the Rocky Mountain range. The author is familiar with the red men, the cowboys, the hunters, the prospectors and miners, and the desperadoes; and out of this material he has constructed the chapters of this stirring book. He writes from experience, giving lively photographs of the people and country in that far Southwest.

Half a Dozen Boys. An Every-Day Story. By Anna Chapin Ray. Illustrated by Frank T. Merrill. New York: Thomas Y. Crowell & Company.

This vivacious and readable story was written five years ago, and the half-dozen boys who form the *dramatis personæ* were real and are now advancing to full manhood. In this new edition the author, in a neat little preface, makes reference to these pleasing facts. The story, therefore, has six heroes instead of one, and they all have interesting parts in the conversations and action of the story.

California Sketches, New and Old. By Bishop O. P. Fitzgerald. Nashville: Barbee & Smith. Price, $1.

The "old" sketches were published several years ago, and had a great run in several editions. This new edition is brought out with additions to the text and illustrations. This Bishop of the Methodist Episcopal Church, South, was in the Golden State long enough to see its more notable features, and has a genial way of recording his observations. The sketches will no doubt beguile many an hour and beget kindlier feelings and higher aspirations in those who read. The law of kindness is written upon the Bishop's heart, and much of his geniality appears in his record.

Little Jolliby's Christmas. By Harriet A. Cheever. Boston: Congregational S. S. & Publication Society.

This is the sketch of an unfortunate waif, written in an attractive style, beautifully bound, with good paper and type, and making a delightful Christmas book for children. Mrs. Cheever's stories — as our readers well know — are pure and elevating, and this Christmas tale is no exception.

Cousin Anthony and I. By Edward Sandford Martin. New York: Charles Scribner's Sons. Price, $1.25.

We have here a book of varieties, giving the author's "Views about Divers Matters and Various Aspects of Life." "Readers and Reading," "Work and the Yankee," "Matrimony," "Woman Suffrage," "Old Age," and "After-Dinner Speech," are among his titles. He writes freshly, often incisively, on his various themes. He thinks the moderns read to little purpose; we have too many books, and can, for that reason, only inspect the titles. The volume is eminently readable, in snatches or as a whole.

The Witness of Denial. By Vida D. Scudder, A. M. New York: E. P. Dutton & Co. Price, $1.

This volume contains in an abridged form six lectures delivered by the author at Wellesley College in the course on literature. They deal with the doubt of such men as John Stuart Mill, Carlyle, Herbert Spencer, and Matthew Arnold. The movement of doubt is described. Then come: "The Renascence of Faith," "The Religion of Mystery," "The Religion of Humanity," and "The Religion of Christ." The book is designed to guard the young against the specious presentations and arguments of agnosticism. The points are well put, and the course of thought is clear and convincing.

Grandmont. Stories of an Old Monastery. By Hon. Walter T. Griffin, U. S. Consul at Limoges, France. New York: Hunt & Eaton. Cincinnati: Cranston & Curts. Illustrated. Price, $1.50.

This book lets the reader down into the midst of France in the eleventh century. The darkness of the Middle Ages is yet thick; the church is dominant; the Pope is grand ruler of Europe; the monks are abroad everywhere; the old monastery at Grandmont, still standing near Limoges in Central France, is a grand centre of Catholic operations. It was founded by Etienne de Thiers. The author has run through the old manuscripts in the Municipal Library, whose contents have never been published, and given us interesting studies on the men, women, and events of the period. He lends to the musty facts of six or seven hundred years ago the charm of fiction. The book affords an intimate knowledge of the institutions, ideas, religious and secular life of the people, and the influence of the church in Europe. Mr. Griffin has the secret of the story-teller combined with the taste for historic painting.

Today and Yesterday. By Edward Willard Watson. Philadelphia: Henry T. Coates & Company.

Mr. Watson, the author of the collection contained in this volume, possesses the genius and taste of the true poet. Many of these sixty or more pieces have genuine merit. They are characterized by depth and solidity as well as beauty; they are attempts to guess the riddle of our human life; they go below the surface and beyond the vail. Though he has impressive touches of nature, Mr. Watson is emphatically a faith-poet, dealing with those questions which concern humanity in its relations to the invisible, the mysterious, the infinite and the real.

A Circuit of the Globe. By Bishop Charles B. Galloway. Nashville: Barbee & Smith. Price, $1.

Bishop Galloway, of the Methodist Episcopal Church, South, has given us an unusually interesting book of travel. The trip was made in 1894, in connection with the supervision of the mission work of his church in China and Japan. Besides executing his special mission, he took occasion to visit the intervening lands, such as India, Egypt and Palestine. He is a good observer and travels with both eyes open to scenery, people and institutions. To fullness of information he joins accuracy of statement and vividness of description. The book deserves a wide sale and large reading.

The Return of the Native. By Thomas Hardy. New York: Harper & Brothers. Price, $1.50.

"The Return of the Native" is the last of Mr. Hardy's Wessex novels. It contains the map of Wessex, an etching by Mr. Raeburn as a frontispiece, and various illustrations. The scene of the book is Budmouth, an old watering-place of the Georgian era, and the time is about 1840 or 1850. Egdon Heath, given on the map and described in the text, is ideal, having been constructed from several fragments of heaths known to the author in former time. The present story has the same elements of interest and power as are found in the other volumes in the series. Most readers agree with Mr. Howells that Hardy's books possess an enduring interest. They are at once readable and true to nature.

The Century Cook Book. By Mary Ronald. New York: The Century Company.

Cookery is a science as well as an art. Many books have been written on the subject, some for common and others for advanced cooking. The advantage of this book is that it contains wise and well-considered "directions for cooking in its various branches, from the simplest forms to high-class dishes and ornamental pieces." It has a group of New England dishes furnished by Susan Coolidge, and a few receipts from Southern sources. The etiquette of dinner entertainments, table decorations, and items of household arrangement are given. As a whole, it is one of the most satisfactory receipt books we know.

The Partners. By Wm. O. Stoddard. Illustrated by Albert Scott Cox. Boston: Lothrop Publishing Company.

This volume contains a happy description of ordinary domestic life. Only the real artist can give the actual attractive form in literature. That art belongs to our author. His hero and heroine are an every-day boy and girl. It is much to say that the touch of his pen lends to them new life and beauty. The story tells how they became helps to each other and to those around them.

Magazines.

— Christmas is the festival of joy. All Christendom joins in celebrating the coming of the Just One. With the home and church, the magazine is touched with new artistic beauty. *Harper's* Christmas number is clothed in delicate colors and profusely illustrated. Howard Pyle leads in a series of three or four sketches, "By Land and Sea." "In the Wood-Carver's Shop" (tint plate) is used for a frontispiece. Casper W. Whitney follows in an article "On Snow-shoes to the Barren Grounds," with a map and twenty-two illustrations. Fiona Macleod has another illustrated article: "From the Hebrid Isles." William Black gives the first instalment of a fresh and very readable novel, entitled, "Briseis." Kate Douglas Wiggin contributes a short story, "Huldah the Prophetess," a New England sketch; and Katharine S. Macquoid another on "The Shoemaker of Fougères." William D. Howells has a comedy, "A Previous Engagement." Poultney Bigelow continues his account of "The German Struggle for Liberty," and Richard Harding Davis sketches Caracas, "The Paris of South America." (Harper & Brothers: New York)

— Joel Chandler Harris utilizes to the utmost his find in Negro character and dialect. He has in *Scribner's* for December "The Colonel's 'Nigger Dog.'" The number is well furnished for Christmas. Frank R. Stockton has a Christmas story entitled, "The Staying Power of Sir Rohan." George Meredith concludes "The Amazing Marriage." Henry Van Dyke relates, in "A White Blot," the story of a picture. Capt. C. J. Mellus tells of "Wild Beasts as They Live." A. E. Watrous has "On a Forgotten By-way." A. Lepere writes of "Wood Engravers," "Notre Dame at Sunset" being used as a frontispiece. Brander Matthews has an unusual sketch, "The Kinetoscope of Time," with twelve full-page illustrations in colors. (Charles Scribner's Sons: New York.)

— *Frank Leslie's* Christmas number plows in picture and story from cover to cover. Tolstoi's "Master and Man" is given in full, in a new translation by Edward Bright. Lida Rose McCabe gives "Heroines and Heroine Worship;" Mrs. Frank Leslie, "The Heroines of Chivalry;" Frances Williams, "The Magnet Stone;" and Lilian Whiting has a well-illustrated article on "Literary Boston." It is a bright number. (Frank Leslie's Publication House: 42–44 Bond St., New York.)

— The *Methodist Magazine* for December comes well laden with material suitable for the season. "Petra, the Rock City of Edom," "Britain's Keys of Empire — Gibraltar," "The Footprints of Luther," and "A Latter Day Prophet," are among the titles. Bishop Warren has a note of "Time," and Bishop Foster, "Rum's Arraignment." Hugh Price Hughes has an article on "Jesus Christ and the Masses," and Prof. Drummond one on "The Cause and Effect of Religion." (William Briggs: Toronto.)

— The *Missionary Review* for December shows no abatement in quantity or quality. There are valuable articles on "John Livingstone Nevius, the Modern Apostle of China;" "The Jews in Palestine and Syria;" "Education of Women in Syria;" "Educational Work in Egypt;" "The Recent Riots in China;" and "The Mountain Whites of the South." (Funk & Wagnalls Company: New York.)

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Obituaries.

Clifford.—Sarah C. Clifford, widow of the late Rev. W. J. Clifford, was born in Freedom, Maine, Feb. 27, 1817, and died in Skowhegan, Maine, at the home of her son-in-law, Rev. B. C. Wentworth, Sept. 20, 1895.

She was the daughter of Deacon Matthew Randall, of the Baptist Church, who, though a member of another church, kindly opened his house for Methodist class-meetings and in the absence of the leader led the class himself. She was converted in early life and with her father's consent united with the Methodist Episcopal Church.

She was joined in marriage with Wm. J. Clifford, then of Palermo, Maine, April 6, 1841, and for more than forty-five years proved herself a helpmate indeed. Five children were born to them. The eldest son died in Alexandria, Va., a victim of the late war. Alonzo J., for eleven years a member of the East Maine Conference, died in Kansas City, Dec. 3, 1885. John R. has for fifteen years been doing effective and efficient service in the East Maine and Maine Conferences. Nathaniel D. was licensed to preach in 1880. After some years of successful work among the freedmen, he died in Marshall, Texas. The only daughter became the wife of Rev. B. C Wentworth in 1869. All these children were early converted—the result of judicious home training in which a godly mother bore an important part.

Rev. C. E. Springer writes concerning Mrs. Clifford: "This ends the earthly life of one of the most faithful among the wives, mothers, and Christians I have ever known. I learned to love the doctrines and polity of our Methodism more in that family than anywhere else in my early ministry. Family prayers were attended to as regularly as the mornings came. A chapter in the Bible was read by all, two verses apiece; a hymn was sung, and from four to six prayers, full of divine unction, were offered. Wave after wave of glory would come down until every avenue of the soul was full, and shouts of praise would ascend from the family altar. That family saved me to the ministry. I never knew that dear woman, after all the toils, cares, and fatigue of the day, to miss her class-meeting when it was possible for her to get there. A happy reunion, surely."

Rev. M. W. Newbert writes: "How many times I have thought of the Clifford family. I boarded almost a year with them. Mrs. Clifford was truly a mother in Israel. Mr. Clifford was pure gold. No wonder their children got salvation!"

Her daughter pays the following loving and truthful tribute to her sainted mother: "Mother was a modest, retiring woman, with very little confidence in herself; but she was exceedingly loyal to her family, her church, and her God. We were as children taught to love the Methodist Church next to God. Through home influence, and especially the family altar, we were all brought to God in early life. Her hands were never idle until sickness laid its hand upon her. I think her intellectual abilities were above the average. During her last sickness she often longed to depart. Sometimes she asked us to pray that she might go soon, and then she would say, 'I suppose that is impatience; I must wait God's time.' Soon after her hip was broken, she said one day: 'Don't hold me, children; let me go!' Her last two months on earth were spent in great pain, but she trusted in God, and often asked us to sing, 'How firm a foundation,' etc."

My relation to this family during four years of district work was intimate. I spent many profitable hours in the home. These visits were always a blessing to me. Mrs. Clifford was a woman of few words, but these were fitly spoken. In the home, where the truest test of genuine religion is found, her life was a model of Christian faithfulness. The influence of that Christian home is immeasurable.

She was buried from the chapel at North Palermo, where with her husband and others she had so many times joined in Christian service. At the funeral was a large company of her old friends, some of whom had been brought to Jesus by the influence of herself and husband. Tearful eyes told of the esteem and love of these friends and neighbors of former years. Mr. and Mrs. L. A. Bowler very kindly opened their doors to receive the remains of Mrs. Clifford, and generously provided for her friends during their stay in Palermo. J. W. DAY.

Smart.—Charles H. Smart died in Newmarket, N. H., May 7, 1895, aged 62 years.

His death was sudden and unexpected. In his departure the home, community and church sustain a great loss. He was a useful, respected and public-spirited citizen; a very kind, cheerful and obliging neighbor and friend. He was a member of the church for thirty-two years, most of the time in official relations, and was president of the board of trustees at the time of his death. He was thoroughly identified with all departments of church work—burdened for all its interests, social, financial and spiritual; generous, self-sacrificing, devoted; and as a rule never absent from any service of business or devotion; a friend of the preacher, watchful for his interests. Many will remember him with pleasure and gratitude.

A great sorrow has come to the bereaved companion and an only son and child, but they are comforted by precious memories and the grace and hopes of our Christian faith.

Salisbury.—Mrs. Laura E. Salisbury, wife of Everett E. Salisbury, died in Phenix, R. I., Oct. 28, 1895, aged 29 years.

Mrs. Salisbury was converted in early life and constantly grew in the knowledge and joys of Christ. She did not shrink from the work of the church, and as a Sunday-school teacher evinced both zeal and fidelity. For the past few years the care of a family of small children and declining health kept her from the privileges of the church, but her interest in the Master's kingdom did not abate.

The last year of her life was a time of great suffering. She bore it with heroic endurance, conscious that in the path of suffering she was doing God's will, and that the light of Christ was still shining in all its strength. Just seven weeks before her death her youngest child, Earl Wadsworth, at the age of a year and a half, was taken away. They had suffered much together on earth; now they have passed on to be reunited in the purified joys of the heavenly life.

J. H. ALLEN.

Cobleigh.—John Cobleigh was born in Hyde Park, Vt., in 1824, and died in the same place, June 17, 1895.

He was converted at the Morrisville camp-meeting. Rev. H. A. Bushnell was his pastor at that time. As was natural, his love for the camp-meeting was strong, and he was soon elected a member of Morrisville Camp-meeting Association, and always did what he could to promote its interests. Nearly all of his Christian life he was a steward in the Methodist Episcopal Church, and was greatly interested in the welfare of Christ's kingdom. His religion was of the practical type. The poor always found in him a true friend.

He was twice married; the last time to Miss Laura Cook, of Hyde Park, who, with one son by his former wife, mourns her loss.

His last illness—consumption of the blood—was trying, but he manifested great patience and died in peace. L. O. S.

Williams.—Stephen Williams, of Derry Depot, N. H., died suddenly, June 18, 1895. He retired in his usual health, and never arose again, but quietly passed the gates of death without a struggle. He was born March 14, 1828, at Canaan, N. H.

He was converted in early life under the faithful preaching of Rev. G. W. H. Clark, and united with our church in Canaan. In after years he was a resident of Nashua, and was a member of Chestnut Street Church; and when its membership was transferred to Main Street he became a member of it, and contributed generously to the erection of the present edifice. When he removed to Derry he united with the only Methodist Church in town, but when St. Luke's was organized, he became one of its original twenty-two members and was a liberal supporter of it and a member of the official board. He was a quiet man, but one who loved the cause of Christ and gladly did what he could for the church of his choice. He possessed a youthful heart and enjoyed membership in the Epworth League. His death was the second that has occurred among the original twenty-two. He served his country faithfully during the late war and bore upon his breast the G. A. R. emblems and the E. L. colors.

He leaves a widow, one son and two brothers. The funeral was conducted by Rev. H. E. Allen, at Derry, and the remains were taken to Nashua for burial. NELLA.

Files.—Betsey A. Files, of Thorndike, Me., died, Sept. 21, 1895, at Providence, R. I., whither she had gone for surgical treatment, aged 68 years.

She was a daughter of Rev. Stephen and Esther Chase, late of Unity, Me., and the oldest of a family of thirteen children. Her father was for many years a preacher in the M. E. Church, and her youth was under loving Christian influence. When she was but twelve years of age her mother died, leaving to her care five younger brothers and sisters, and charging her to be to them a mother. Most faithfully did she fulfill that duty, and in her last sickness well did her surviving brothers, with tender love and help, repay her early care. Three of her brothers became members of the East Maine Conference—Rev. B. A. Chase, Rev. S. F. Chase, and Rev. W. F. Chase.

In 1853, at the age of twenty-seven years, she was united in marriage with Jonathan S. Files, of Thorndike. A few years later, in 1857, she made a public profession of faith in Christ. After the conversion of her husband, in 1880, she with him joined the Methodist class. Later he joined the Free Baptist Church, but she, doubtless influenced by early religious teaching and love for "father's church," remained a member of the class, but did not unite in full with any church. Through all the years since her conversion she was a true follower of Jesus, and in the highest sense a Christian mother. Faithful in the small duties, she prayed daily with her children, and as long as health permitted took an active interest in the work of the church of which her husband was a member.

Hers was a pleasant, happy disposition, and her interest in the welfare and happiness of others won for her many dear friends.

Of her father's family three brothers—Rev. S. F. Chase, of Newtonville, Mass., R. H. Chase, of Providence, R. I., and C. W. Chase, Esq., of Kansas City, Mo.—and one sister, Mrs. S. P. Stevens, of Lowell, Mass., survive her. Two brothers—S. F. Chase and R. F. Chase—and her son Stephen were with her in the closing hours of life.

She leaves a husband and two sons. Tenderly her friends cherish the memory of her loving words and deeds, the influence of her example and prayers, and look forward to the joyful meeting in the Father's kingdom where earth's sufferings cannot enter.

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Review of the Week.

Tuesday, December 3.

— The Atlanta Exposition to close Dec. 31.

— The old battle-field of Bull Run sold at auction; from $3 to $6 per acre obtained.

— Germany orders another warship to the Egean Sea.

— The military bicycle relay trip from Washington to New York a success; Gen. Miles' message carried 260 miles in 21 hours, 48 minutes.

— Reed re-elected Speaker of the new House; the rules of the 51st Congress temporarily adopted.

— The running time of the Empire State express from New York to Buffalo increased to 53½ miles per hour.

— The public debt increased over $2,000,000 in November.

— Julio Sanguilly, who claims to be an American citizen, sentenced in Havana to imprisonment for life, for aiding the rebellion.

— The treasury estimate of the total appropriations demanded for the coming year foots up to $418,000,000.

Wednesday, December 4.

— The President's Message read before Congress.

— Brazil declines to arbitrate either the Trinidad question with England or the Amapa dispute with France.

— Dr. Sheldon Jackson gives $50,000 towards the erection of a Presbyterian College in Alaska.

— Colored residents in Providence start a movement to erect a statue to John Brown at Harper's Ferry.

— The President nominates Rufus W. Peckham of New York to fill the vacancy on the Supreme bench.

— The Italian Chamber votes confidence in the Crispi ministry.

— A flood of bills introduced into Congress; Senators Cullom and Lodge introduce resolutions affirming the principles of the Monroe doctrine.

Thursday, December 5.

— The Powers reported to be again in full accord in insisting upon Armenian protection and reforms.

— Canada arranging for mail routes in Alaska on disputed territory.

— A suit begun to restrain the Sugar Trust from doing business in New York.

— The Carlyle centenary celebrated at London, Ecclefechan, and other places.

— The South Carolina Convention ratifies and signs the new Constitution and adjourns.

— The Armenians who captured and hold Zeitun refuse to surrender the place to the Turks.

— Over $11,000 raised in this city and New York to aid the distressed Armenians; the Pope sends 50,000 lire.

— In the Senate Mr. Allen favors recognizing the Cubans as belligerents.

Friday, December 6.

— Renewal of the Armenian massacres; 200 killed at Cæsarea, 63 at Zihle, and 57 at Hassakahnle.

— A plot to capture the city of Canton and set up an independent government discovered and thwarted.

— A dispatch from Havana states that the united insurgent force under Gomez and Maceo has been utterly routed.

— Messrs. Mills and Chandler introduce financial bills in the Senate; Mr. Call speaks in favor of recognizing the Cubans as belligerents.

— The Red Cross Society solicited to take charge of relief work in Armenia; the New York Chamber of Commerce appoints a committee to raise a relief fund.

Saturday, December 7.

— A report that British blue-jackets have been landed at Pera, to protect the embassy.

— Said Pasha, formerly Grand Vizier, takes refuge in the British Embassy in Constantinople.

— Prof. W. E. H. Lecky, the historian, elected to Parliament.

— Pekin and Tien Tsin to be connected by a double line of railway, by imperial edict.

— Yale wins the debate with Princeton.

— Oklahoma again asks for Statehood.

— The wife of Nansen, the Arctic explorer, said to have heard by carrier pigeon from her husband.

— Rev. Dr. Henry Y. Satterlee elected (Protestant Episcopal) Bishop of Washington, D. C., and adjacent counties.

— Minister Terrell demands the punishment of recreant Turkish officials at Marash.

Monday, December 9.

— George Augusta Sala, the well-known journalist and author, dies at Brighton, Eng.

— A switch engine runs wild on the N. Y., N. H. & H. road near New York, wrecks itself, and kills an engineer and two brakemen.

— Lord Salisbury's reply in the Venezuelan question received by Secretary Olney.

— The revolt in Arabia spreading; Medina surrounded by insurgents.

— Ten Spanish transports land 10,000 soldiers in Havana.

— Said Pasha leaves the British Embassy and returns to his home.

— The Sultan signs the firmans permitting extra guardships to enter the Bosphorus.

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The Conferences.

[Continued from Page 13.]

A Young Men's Literary Club has been organized, to hold monthly meetings. The union Thanksgiving services were held with this church. The pastor, Rev. C. H. Walters, preached an eloquent sermon.

Hampden. — The echoes for no-license were stirred in our church here on the evening of Nov. 24 by a union gospel temperance meeting. Thanksgiving services, in which all the churches united, were held in this church also. Rev. J. H. Bennett is the pushing pastor.

West Warren. — This Sunday-school sent bags of provisions and several envelopes of money to the Little Wanderers' Home, Boston, for Thanksgiving.

Chicopee. — The friends of Mrs. Albert Gould will gladly hear that, after many months of being confined to her bed in a darkened room, she is much improved, can bear the light, walk about the rooms, and see friends. The evangelists, Mr. and Mrs. William Park, have just closed a three weeks' service. Good work was done. They are wise, careful, conscientious, thorough and trustworthy workers. All the persons who have been to the altar have evidenced a work of divine grace.

Ware. — November sermons on "Christ's Endeavor for the Common People," "Christ and the Working Man," "Christ and the Working Woman," "Christ and the Home," for Sunday mornings, with a series on "Conversion" for the evenings, were announced on an attractive card and drew good congregations. Rev. A. M. Osgood, preacher.

Preachers' Meeting. — On Dec. 2, Rev. J. H. Stubbs, of South Hadley Falls, a five-year pastor, read a carefully-prepared paper making a strong argument against the removal of the time limit.

Westfield. — At the third quarterly conference, held Dec. 5, Rev. L. H. Dorchester received a unanimous invitation to return for the third year.

D. F. G.

Maine Conference.

Augusta District.

Wilton. — A gracious revival prevails. Sunday evening, Dec. 1, seventeen started in a Christian life. Some come every night. Previous to Sunday evening six had started, and since Sunday evening seven, making thirty in all to date. Rev. B. F. Fickett, the pastor, writes: "This will give me an opportunity to put in a few more Zion's Heralds."

East Maine Conference.

Bucksport District.

Machias. — The lecture course under the auspices of the Epworth League has proved a great success. The work moves well along all lines.

East Machias. — Two have recently left the way of sin and entered the way of life. The church and pastor are hopeful of a great work among their people the coming winter. At *Whiting* new members are being added, and the work accomplished through this agency is truly encouraging.

Franklin. — Though having been hindered by sickness in carrying out his plan in the early autumn, the pastor is determined to have souls for the Master. He has recently been assisted by his fatherr — Rev. S. L. Hanscom, of Belfast — who lectured and for five evenings rendered very valuable service. "A deep interest is manifest and we are expecting great things," writes the pastor in a recent letter.

N.

"When Shall We Fly?" Hiram Maxim believes that the time is not far distant, and gives his views of the subject in an article which he has written for *The Youth's Companion.*

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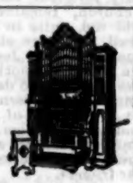
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